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A. M. D. G.

WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS IN NORTH AND SOUTH AMERICA.

VOL. XXII.

WOODSTOCK COLLEGE

1893.

FOR CIRCULATION AMONG OURS ONLY.

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WOODSTOCK LETTERS

VOL. XXII., No. 1.

A. M. D. G.

CARMEN SECULARE.

12 Octobris, 1892.

Me cordis æstus trans mare Atlanticum
Rapit. Migrandum est. O nova littora,
Tellus Columbo objecta primum,
Bellipotens America, salve!

Jam non, ut olim, barbara, non rudis,
Non vincta turpi compede; nunc sagax,
Nunc impigra humanas in artes,
Libera nunc, opibusque plena,

Grandescis ultro, latius imperas,
Rerum tuarum compos et arbitra;
Tam clara fulges ut vetustæ
Laudibus invideant Sorores.

Ultra quid optes? O utinam queas
Præire sancta Romulidum Fide,
Sic, ut vel Europam puderet
Dulce jugum repulisse Christi!

Crescant, revulsis undique jurgiis,
Devota sacris pectora Clavibus :
Monstris fugatis, Crux utramque
Una plagam teneat subactam !

Hoc mente volvens, hoc sibi deprecans,
Formidoloso se pelago dedit
Ligur, fatigatasque puppes
Per vetitas agitavit undas.

Audin' ? LEONIS Christiadum Patris
Vox, auspicati nuncia temporis,
Te prævalentem fœderatis
Viribus ad Fidei triumphum

Invitat. Altis culmina plausibus
Vallesque saltusque et vada perstrepant :
Missouriæ arva urbesque Penni et
Oppida Virginiæ resultent !

Simulque ab austro læta remugiat
Porrecta tellus : plaudat Amazonum
Gurges, Magellanisque clausæ
Rupibus exagitentur undæ.

Laus est, et ingens gloria subiici
Gentes Tiaræ. Tangite dexteras
Petro dicatas. Jam quid obstet,
Pontificis præeunte nutu ? . . .

Christum professi nil popularibus
Frenis abhorrent, dum viget æquitas ;
Effusa virtus Vaticano
Sorte pari fovet alta et ima.

En, quos remenso junxerat æquore
Olim Columbus, nunc melioribus
Nodis revincit sospitatque
Magnanimi ingenium LEONIS.

Scripsit Porturegii, Octavius Cagnacci, S. J.
Pro "Woodstock Letters."

THE ORIGIN OF THE MISSION OF MARYLAND.

FROM AN UNPUBLISHED MANUSCRIPT OF FR. JOUVENCY.

PARIS, 14 BIS RUE LHOMOND,
January 1, 1893.

DEAR REV. FATHER,
P. C.

Your Reverence will receive inclosed in this letter a copy made by myself from Jouvency's unpublished *Historia Societatis* on the ORIGIN OF THE MISSION OF MARYLAND. This most valuable manuscript is kept in the Munich Royal Library, and, it is evident, was formerly in the archives at Rome. Was it stolen thence at the time of the Suppression? Did Fr. Cordara take it away when he left the Gesu, and was it sold when he died? Of this we know nothing. Fr. Ragazzini, who published in 1859 Pars vi., tom. poster. under the name of Cordara, says that they got from Bavaria Cordara's MS., and that he would publish it without introducing other changes than reducing all the chapters to the former arrangement, viz., according to the natural order of the successive years. Some comparisons of that volume with the Bavarian MS. show that this resolution was not carried out, that the original MS. was not respected, and in many places the elegant periods of the author were changed, their vigor softened, and their beauty thus lost. Moreover, not only without, but against all reason, Jouvency was deprived of the honor of authorship, and Cordara proclaimed as the writer of the precious manuscript.

It is registered at Munich as Jouvency's. Any one can judge that it is his style, nay, that it is in his own handwriting. Many of the corrections are the work of another, in Italian handwriting of the eighteenth century, most probably that of Cordara. Most of these corrections are not of the best. Whatever it may be, Fr. Morris, of the English Province, has a copy, checked off by me, of Anglia, Scotia, Hibernia, ab anno 1616 ad annum 1646. It contains many things not written in the *English Records*. For your benefit I have transcribed and send to your Reverence what concerns Maryland, in the hope that it will be of great interest. You will see from this how much I appreciate your kindness, and that of your Father Provincial, in sending to me the WOODSTOCK LETTERS. Believe me, dear Reverend Father, with sincere regards,

Yours most respectfully,

A. HAMY.

1633 Profectos anno MDCXXXIII cum Anglica classe Patres in Marilandiam, et institutam in eo tractu missionem, datamque Societati stationem, hucusque distulimus ad alia festinantes ; nunc, relicta ista paulisper, quam peragravimus, Anglia, fructus e nova perceptos missione, colligemus. Marilandia, regio Americæ septentrionalis, Virginiæ pars est, ad ortum et Boream, Chesapecum Sinum versus. Subest gradui CCC Longitudinis et a trigesimo octavo Latitudinis arcticæ porrigitur ad quadragesimum. Ejus oppidum primarium est Fanum S. Mariæ, ad fluvium S. Georgii. Rex Angliæ, Carolus I. hanc, de nomine Mariæ conjugis suæ, Marilandiam, id est, terram seu provinciam Mariæ, appellavit : annoque MDCXXXII Baroni Baltimoro, et ejus heredibus in perpetuum donavit. Baltimorus et coloniam deduxit, non tam ut rem augeret, quam ut Evangelii lucem *sedenti in tenebris et umbra mortis* populo, finitimisque regionibus inferret. Quæ potissimum ipsi causa fuit cur Patres Societatis in partem operæ et laboris vocaret. Ac primis quidem annis non licuit operam navare barbaris. Vetuere moderatores istius coloniæ, tum propter grassantes morbos, tum propter indigenarum feritatem, qui conjuratione facta, nomen Anglicum delere statuerunt, et unum ex illis, ad ipsos commercii causa progressum, barbara crudelitate peremerant. Itaque Anglis, tum Catholicis, tum Protestantibus, excolendis circumscriptus sociorum initio labor fuit ; et in utrisque non fuit pœnitendus. Nam Protestantes fere omnes in Ecclesiæ Catholicæ verba dixerunt sacramentum. Catholici rectam Fidem probis moribus ornaverunt. Inductus creber sacramentorum usus, explicata diligenter Christiana Lex, frequentatæ conciones, composita inter dissidentes gratia ; restituta servis Libertas, qui eam pretio sponte addixerunt.

Admirationis et lætitiæ plurimum attulit Patribus duorum, præter alios complures, hæreticorum accessus ad ovile Christi, an. 1638, a quo videbantur esse disjunctissimi : adeo pertinaces erant in errore, utique ipsi gloriabantur, fortes. Sed ipsa fortitudo, quemadmodum recte scribit Augustinus (In psalm. 58) *non sanitatis est, sed insaniæ. Nam et phreneticis nihil fortius : sed quanto majores vires, tanto mors vicinior.* Illorum alter, petitus dente letifero serpentis, quorum illic ingens copia, et virus vulgo immedicabile, præsentem operiebatur mortem. Rescivit unus e nostris, utque aditum

nanciscerétur, chirurgum, etsi nihil, aut parum certe, speraret auxilii, secum adducebat. Repulsus ab hospite, non levius in hæresi obfirmato, subire per noctem statuit. Sensit hospes improbus, et famulum in transverso ante cubiculi ostium lecto pernoctare jussit. Non despondit animum sacerdos, alienæ salutis sitiens. Adrepit per tenebras, dumque oppressus altiore somno famulus jacet, se in cubiculum insinuat, morientem alloquitur, et animum, educto hæreseos veneno, sanat: nec ita multo post, præter omnium spem, corpori sanitas est reddita. Doluit hospes impius, et ægrum adhuc languentem domo expulit. Ejectum accepere Patres, et in suscepta Fide confirmarunt.

Alter eo pertinacior, ac difficilior ad sanandum erat, quod vovisset nihil sibi rei cum Catholicis unquam fore. In morbum gravem incidit, et mortis metu, atque adeo cœlesti gratia, victus, significavit velle se in Ecclesiæ gremium recipi. Sacerdos ad rem novam prospere accitus, quæ necessaria in summo periculo animæ præsidia adhibuit. Æger enim animo linquebatur et vitæ perexiguam spem ostendebat. Morbi tamen vis paulatim remisit ac persanatus æger esse rata jussit, quæ prius dixerat, et sanctiore voto, nunquam se a Catholicorum partibus recessurum promisit.

Interim barbari munusculis, colloquio, et humanitate Europæorum cicurati, feritatem deposuerunt. Evecti Patres in regionem interiorem, nihil faciendum prius arbitrati sunt, quam ut conciliarent sibi regulos, qui licet a populo non discrepent, nisi levibus quibusdam ornamentis, summum tamen jus in eum obtinent, et exemplum secutura plebs putabatur, si principes in Christi verba statim adigerentur. Primum omnium aggressi fuere Magnacomenum, qui opinione prudentiæ atque auctoritate inter alios regulos pollebat. Jamque, ut se dabant initia, nomen Christo proxime daturus videbatur; cum subito, seu levitate barbara, seu consiliis
1639 improborum inductus, a religione palam et Anglis descivit. Melius gesta res fuit cum Tayaco, altero regulo, cui plerique parebant dynastæ, et quem honoris eximii causa, Imperatorem appellabant (id enim sonat vox Tayak) ad eum profectus P. Andreas Vitus, anno MDCXXXIX perhumaniter acceptus est, et in ipsius ædibus commorari jussus. Imitatus est Tayacum ejus frater. Visus erat ille secundum quietem, duos Societatis sacerdotes coram intueri, qui monerent ut auscultaret (Catholicis) sacerdotibus, si beatus esse

vellet. Patres Andream Vitum et Joannem Gravenerium, postea in conspectum datos, agnovit illos ipsos esse, quos in somnis viderat; docentesque audivit, iisque filium in disciplinam tradidit. Non dissimili somnio Tayacus admonitus singulari benevolentia et honore Patres prosequebatur. Nondum tamen Christi Fidem profiteri statuerat; donec morbo gravi conflictatus, et a P. Vito, partim remedia in loco adhibitis, partim aqua consecrata, quam illis admiscuerat, persanatus, caput sacro fonti et animum divinæ Legi, anno MDCXL, subjecit: nec ipse tantum, sed conjux etiam et liberi. Pellicibus relegatis, unam uxorem in regalis thori consortium admisit; ac palam in populi comitiis pronuntiavit, nullum esse verum numen præter illud, quod Christiani colerent: neque alibi uspiam, præterquam in ipsorum religione vindicari animas ab æterno interitu posse: lapides vero et herbas, quibus ad hanc diem thus adoleverat, res esse infimas, sensus et rationis expertes, a Deo in usum subsidiumque mortalis vitæ comparatas. Quibus dictis, lapidem, antehac pro Deo cultum, pede calcans, propulit, secunda procerum populique admurmuratione. Aliud quiddam præclaram ejus existimationem de Christi religione vehementer auxit. Indus, homicidii convictus, et capitis damnatus fuerat. Hunc Patres enixe hortabantur, ut, Christianis sacris ante obitum rite susceptis, animæ saluti consuleret. Placuit ista sollicitudo et alienæ salutis cura Tayaco: cumque nostros hærere interdum et parum explicate loqui, vernaculi sermonis inscitia, cerneret, fungi munere interpretis non dubitavit, et ea reo inculcare, quæ P. Vitus suggerebat: imo addidit multa de suo tam apposite, tamque efficaciter, ut Indus sacro purgatus baptismo necem, in beneficii divinitus collati potius quam irrogati ab hominibus supplicii, loco exceperit. Eumdem Patres magno cum apparatu sepeliendum curarunt: nimirum ut intelligerent barbari quantum sit gratiæ divinæ pretium, quæ supplicium triumpho mutet, ac pœnitentibus, licet antea sceleratissimis, veniam scelerum, et sempiternæ vitæ spem indulgeat. Sane illud Christianæ charitatis exemplum tanto vehementius eos perculit, quanto magis ab ipsorum moribus abhorrebat, qui suos hostes omni crudelitate mactatos, epulis feralibus tostos elixosque apponere solerent.

Prælta Crux in edito aggere constituta, Gubernatore provinciæ, cum selectis proceribus, sacrum onus humeris subeunte. Dynastæ complures, ac reguli magistros divinæ legis

flagitarunt; oppidum Portobaccum majori ex parte Fidem
1642 est amplexum, 1642. Nova Statio Societatis designata in ostio fluminis Pamaki, unde in omnem regionem, cujus obtinet umbilicum, facile procurrere licet. Ejusmodi excursionum ingens fructus: ratio et *modus* hic erat. Vehebantur navicula sacerdos, interpres, et famulus. Duplicem quisque habebat in eadem navicula stoream: unam minorem, quæ vice lecti fungebatur, alteram majorem qua tugurium, palis humi defixis compactum, operiebant, quoties sub dio pernoctare cogebantur. Eidem imposita lembo sacra suppellex, ad rem divinam faciendam; nec non munuscula, Indis dividenda, campanulæ, pectines, cultelli, hami piscatoris, acus, filum, et alia id genus. His onusti simul ac pagum oppidumve contigerant, summa religionis capita, quæ in vernaculum convertenda sermonem curaverant, tradebant populo, novam infantibus vitam largiebantur sacramento regenerationis, morientibus aditum aperiebant in cœleste regnum: nec raro sanitatem ægris restituebant. Quo in genere celebrata est anno MDCXLII. instar manifesti miraculi sanitas Indo Christiano parta. Iter faciebat per sylvam hostibus infestam, quorum unus jaculo, nec opinantem transfixit, adeo ut adacta per medium corpus cuspis a dextro latere ad sinistrum pertingeret. Domum relatus animam agebat, cum P. Vitus, qui forte ibi aderat, accurrit, peccata confitentem audit, et particulam sacrosanctæ Crucis, quam in theca gestabat e collo suspensam, admovet utrique lateri. Christianos circumstantes admonens ut sanctissimum Jesu nomen ægro identidem inculcarent, ipsi enim properandum erat ad impertiendum seni, postridie, ut affirmabant, morituro, baptismum. Baptizato sene, trepidus ad ægrotum recurrebat: sanum valentemque, stupentibus universis, videt. Relicta tantum erat rubra utriusque macula, pristini vulneris vestigium. Hoc prodigio cuncti mirabiliter in Fide sunt confirmati, et ingens paucis diebus ad scholam Christi facta est accessio.

CHURCH OF THE SACRED HEART.

CONEWAGO CHAPEL.

(*Continued.*)

The foremost light of the church in this country at the beginning of the nineteenth century was a faithful son of St. Ignatius, Rt. Rev. John Carroll, who as Vicar-Apostolic visited Conewago and administered the Sacrament of Confirmation as early as 1784. At that time he placed the number of communicants at one thousand. There is no doubt that he visited it at other times during his episcopate, and we know he again administered Confirmation there in 1811, two years after he became Archbishop of Baltimore. Amongst those present, and probably confirmed at that time, was Cousin Sally Lilly, whose name has already been mentioned, and who was eleven years of age, having been born in the year 1800. She died three years ago. Archbishop Carroll's relations with his brethren, contrary to what is sometimes stated, were most friendly, as is shown in the following article prepared by the author of this sketch for the *Catholic Historical Researches* of June, 1892. It may contain historical information not known to some of Ours.

SOME RECORDS OF ARCHBISHOP CARROLL'S RELATIONS WITH THE JESUITS OF MARYLAND.

At page 40 in *The Lives of the Deceased Bishops*, by R. H. Clarke, LL. D., we read the following:

"Father Carroll always maintained the most affectionate relation with his brethren, but did not enter into this association of the clergy, because he had selected a particular missionary field for himself, where much good was to be done, and where, at the same time, he could remain with his aged and pious mother, in order to console and bless, with the sacred offices of religion, her declining years. He felt the less reluctance in devoting himself thus to a particular mission, since he could not have gained the merit of religious obedience in the association of the clergy."

There are two reasons assigned for the above course of

Archbishop Carroll: viz., the consolation of his aged mother, and his not being able to gain the merit of religious obedience;—sentiments which certainly do not do much credit to the Apostolic spirit of one of the greatest sons of St. Ignatius in the new world. Whatever may be said for or against these assertions, the historical statement, that they are supposed to give color to or support, is absolutely false, viz: that Archbishop Carroll, or Father Carroll, as the Biographer puts it, did not enter into the Association of the Clergy.

The Association referred to was the Corporation of the Roman Catholic Clergy, chartered by an act of the Maryland Assembly in the year 1792, and is still the chartered corporation under which the Jesuits hold all the land possessed by them prior to 1775, including the lands taken up under Lord Baltimore, when the first landing was made on St. Mary's river by the *Ark* and the *Dove* in the year 1634.

That Archbishop Carroll became a member of that Association is beyond doubt, for in the minutes of the meeting held at Newtown, St. Mary's County, Maryland, on October 13, 1802, the Rt. Rev. John Carroll took oath on the Holy Evangels of Almighty God, that he was not only a member, but on that day became a Trustee of the Corporation and subscribed his declaration, *propria manu:* † J. CARROLL, Bis'p of Bal're.

To make the case clear I will quote a part of the minutes of that meeting, and why Bishop Carroll should not have appeared on the list, as the Corporation had now existed for ten years. The oath of office as Trustees was first administered by a public officer in 1802; prior to that time, as is the case now, the oath was administered by the oldest member of the Corporation. The Record is as follows:

"Oct. 13, 1802.—There came before me the subscriber, one of the Justices of the Peace of St. Mary's County, the persons underwritten, who made oath on the Holy Evangels of Almighty God, as follows:

"We whose names are hereto subscribed, make oath severally on the Holy Evangels of Almighty God, that during our continuance in the office of Trustees, we will truly and faithfully execute the trust reposed in us, according to the true intent and meaning of the regulations adopted, or to be adopted by the ministers of the Roman Catholic Church, for the management of their estate and temporalities,

† J. CARROLL, Bis'p of Bal're.
† LEON. NEALE, Bis'p of Gortyna.
JOHN BOLTON.
J. B. BITOUZEY."

Sworn before me,
P. FORD,

The Corporation consisted of three distinct branches, viz., the Select Body, the Representatives and the Trustees. The Select Body chose Representatives from the different districts or sections, which were and are clearly defined, as to geographical limit, and send them to the meetings, where they, in turn, elect, by ballot, the Trustees and the Trustees thus elected took the oath of office for the faithful discharge of their duties. An election of the Trustees took place every three years, or as often as the judgment of the Corporation deemed it advisable, and at each election the Trustees renewed the oath if re-elected: hence we find Bishop Carroll, not because he was a Bishop, but because he was a member of the suppressed Order, taking the oath as a Trustee of the Corporation, from time to time to his death.

We find him as the Records show under his and the other Trustees' signatures, at Georgetown College, Sept. 9, 1806, at Georgetown College, September 1, 1807, at Georgetown College May 12, 1808, and so on, attending nearly all the meetings of the Corporation, down to the time of his death, and repeatedly taking the oath for the faithful discharge of his duty, and not only at Georgetown but wherever the Corporation meeting was held.

How then could his Biographer coolly declare that he never entered into the Association? Why should Catholic History be written thus? Especially, why should this item of it be written thus, when Rev. W. F. Clarke, S. J., was, as Secretary of the Corporation referred to, custodian of the Records which are now before me? And he was custodian of them during all the time that his brother Richard was writing the Lives of the Deceased Bishops.

Again on page 40 we read: "He relinquished every claim to a share in the joint revenue of the Maryland Clergy, though not in the enjoyment of easy circumstances himself." So far page 40 of the "Lives of the Deceased Bishops."

We turn to the Records of the Roman Catholic Clergy, and quote verbatim as follows:

"Proceedings of the Corporation of the Roman Catholic Clergy met at St. Thomas Manor (Charles Co., Md.) September 4, 1797.

"Present, Rev'd Mess. John Ashton, James Walton, Aug. Jenkins, F. Neale, Chas. Sewall; and Resolved,

"1. That in consequence of a power given to the Corporation of the Rom. Catholic Clergy by the Committee of the Select Body convened at St. Thomas Manor, Sept. 1st, 1797 for this and other purposes, the salary of the Right Rev. Bishop be augmented from the sum of £210 cur't. money to the sum of £300 ($1500.00) per annum from the first day

of Jan. 1797, till further regulation be made respecting the same; and that the Agent of the Corporation do pay him the sum of 160 Dollars for extraordinary expenses incurred in Philadelphia.

Signed, JAMES WALTON,
JOHN ASHTON,
CHARLES SEWALL,
AUGUSTINE JENKINS,
FRANCIS NEALE."

There are other assertions in the same Biography to which exception may be made and they may furnish a reason for further correction of the biography. Archbishop Carroll was a Jesuit, who never faltered in his hope that the Society would be re-established and who encouraged his brethren in this hope. He gave aid to his brother religious and received aid from them; he was linked as closely to them as they were between themselves. He was a Jesuit to the end, in as much as he and they could be Jesuits, under the misfortune brought on the Society by the politicians of the old country. Those who would now hand down his name to posterity shorn of his attachment to the Society of Jesus, not only falsify history, but do an injustice to the memory of the noble and good Archbishop Carroll.

At first Conewago was under the jurisdiction of the Bishop of Baltimore, afterwards it became a part of the Diocese of Philadelphia, and now it belongs to the Diocese of Harrisburg. The dates of these changes correspond with the erection of the respective Sees.

The suppression of the Society and the mingling of others with Ours in carrying on the work of the missions, and the few records left, render a connected sketch of this period almost impossible; still we know the work went on at home and new churches were gradually built to meet the wants of the different settlements which were formed in the surrounding country. Even during the suppression of the Society there seems to have been a regular succession of Superiors, though by whom appointed is not clear. It is probable that choice or some form of election was made by the fathers themselves in consultation. The Superior resided at St. Thomas' Manor, Charles Co., Maryland. Fr. Ferdinand Farmer held this position in 1770, Fr. John Lewis in 1771, and probably until Fr. John Carroll was made Vicar-Apostolic in 1783, Fr. Robert Molyneux in 1805, Fr. Charles Neale in 1808, Fr. John Grassi in 1812, Fr. Anthony Kohlman in 1817. The next who exercised authority was Fr. Peter Kenney in 1819 and he was probably regularly appointed. After him came in succession Fr. Charles Neale,

Fr. Dzierozynski, and in 1831 the missions were formed into a Province, of which Fr. Wm. McSherry was the first Provincial. But it is time to return to Conewago from which we wandered away in 1811 with Archbishop Carroll, on his return to Baltimore.

Fr. Pellentz died in 1800. Who succeeded him as Superior of the Conewago mission does not appear: Fr. Brosius companion of Fr. Gallitzin to this country was there, and may have been Superior for a time, Fr. Du Barth came a few years later, and, like Fr. Pellentz, so endeared himself to the people that his memory is still kept fresh in their minds. He was associated with the place for about twenty-eight years, his name frequently occurring in the chapel registers. He labored also at Bohemia, Md., Lancaster, Pa., and was Vicar-General of Bishop Egan. In 1828 he became rector of St. John's Church, Baltimore, the place now occupied by that of St. Alphonsus. Besides his zeal for spiritual affairs, he had good business tact and managed the financial affairs of other places, as well as those of Conewago. His name frequently occurs in connection with the meetings of the Corporation of the Roman Catholic Clergy. Conewago as a congregation had now settled down to something like definite geographical limits, being bounded by the surrounding parishes of Paradise, Oxford, Littlestown and, later on, Gettysburg. The fathers attending these out missions still resided at the old home until one by one all these missions were turned over to the Bishop, and secular priests were sent to take the place of Ours.

A few remarks about these churches and those who built them may be of some interest. Even a short sketch of each of the eighteen churches built by Ours, with Conewago as the centre, would enlarge this paper beyond the limits proposed; hence we take only a few of those more dependent and more closely allied to the home mission. Of these the church at Littlestown, about six miles distant, comes first. In the very early times, the people attended Mass at Conewago, and, it is said, that they generally in the summer time, walked barefoot carrying their shoes in their hand until they came near the church. This is said to have been done to save their shoes, which it was not easy to procure; whatever may have been the motive, it presents a picture of faith and devotion to our minds when, in thought, we follow them over those rough roads six miles each way, going to church after a hard week's work. From time to time Mass was said in a private house to afford the comforts of religion to those who, through infirmity or for other cause, were unable to make the journey to the chapel. Father Pellentz,

S. J., also Fr. Gallitzin, the Russian Prince-Priest, often did this favor. In 1791 a small frame dwelling house was secured and changed into a chapel, and thus served the congregation for about fifty years, Mass being said about twice a month by the same father who usually served the Paradise congregation. In 1840 under the management of Fr. Dougherty, S. J., the little chapel was removed and a brick church was built which served until this year, 1892, when in turn it was removed to make way for a finer brick church, the cornerstone of which was laid last Trinity Sunday. The present church, now well on the way to completion, will cost about $17,000, $10,000 of which was a donation of a Miss Ryder, of the congregation, and $3000 from another donor. This congregation was given up to Bishop Shanahan of Harrisburg diocese in 1884, and has been nearly all the time since in charge of Fr. Crotty, who has always been a very warm friend of Ours. Gettysburg, twelve miles distant from Conewago, now famous on account of the great battle of the civil war, was long attended from Conewago. Prior to 1826, with the faith characteristic of that section, neither distance nor the inclemency of the weather, prevented the attendance of the people at Mass on Sundays and holydays of obligation at Conewago. Though they have had their own church for about seventy years, they still feel a love and an attraction for the old church, which they often visit and in large numbers, especially when any unusual service is going on. The same is true of all the neighboring congregations; they still look on Conewago Chapel as the centre and source of spirituality around which they love to gather. This is especially noticeable on the annual picnic days, when people, to the number of three or four thousand, assemble from all directions, and few of those coming from a distance return to their homes without a visit to the chapel, though it is quite a walk from the picnic ground. It is not an idle visit, but a sort of pilgrimage to a cherished shrine, where they spend a long while in prayer. In 1828 the first church was built at Gettysburg, under the direction of Frs. Louis Du Barth and Matthew Lekeu, Superiors of Conewago. It was not finished until 1831. Whilst it was attached to Conewago it never had a regular pastor. There were many missions to look after, and the superior distributed his forces as best he could. In turn the church was attended by Frs. Lekeu, Dougherty, Dietz, Geo. Villiger, V. H. Barber, F. X. Deneckere and others, down to 1852, when Fr. James Cotting, lately deceased, undertook the building of the present church, authorized by Fr. Brocard then Provincial. Fr. Cotting was loved and esteemed

wherever he was stationed. It is about forty years since he labored in Conewago region, yet there was scarcely a single one whom he baptized or married in York, Hanover, Gettysburg, Oxford, Paradise, South Mountain, Littlestown or Lancaster, of whom he did not retain a distinct remembrance with all their family relations, and about whom he loved to talk. He was the last one of our fathers who attended Gettysburg. He also built the German church at York, replaced a few years ago by a very fine structure. He died last spring 1892 whilst attached to the White Marsh mission, where he had been stationed about fifteen years.[1] Gettysburg church, with Millersville and South Mountain churches were together given up to the Bishop of Philadelphia about the year 1853, and have since undergone very little material change or improvement, and very little, if any, numerical increase of members.

The only church not built by Ours within a radius of about 40 miles, was that of Bonneauville which adjoins the parish to the southwest, and was built from his private patrimony, by Rev. Basil A. Shorb, a native of the county, in 1859. Stretching off to the north, the circle in which our early fathers labored and built churches, widens and extends, embracing a large territory extending almost to Philadelphia and peopled with cities such as Lancaster, Lebanon, Harrisburg, Chambersburg, Carlisle, York and many others. All these have long since passed from Jesuit charge to that of secular resident priests. Some of the cities have largely increased and contain several churches with flourishing congregations. In a word, nearly the entire diocese of Harrisburg grew out from Conewago Chapel as a centre, and the people were ministered to by the handful of heroic self-sacrificing Jesuit Fathers, whose home was Conewago. Notwithstanding its strong and earnest Catholic faith and traditions, it is strange to note how few names it has placed on the ecclesiastical calendar. Of those born in the Valley were Bishop Timon, Frs. Shanefelter, Shorb, Miller, Sullivan, S. J. (of California), Marshall, the two Lillys, S. J., Fabian and Michael Noel, S. J., F. X. Brady, S. J., and Joseph Hann, S. J., a very small number of Jesuits from a section so long under the care of Ours, and to whom the people have been always devotedly attached.

The Society got three lay Brothers from Conewago, Bros. Rimbaugh, Marshall and Golden, whilst a large number of young women entered religious life. About fifty years ago Monsignor McManus late of Baltimore, taught

[1] A sketch of Fr. Cotting will be found in this number among the obituary notices.

school in a little brick building on the Conewago side of McSherrystown. The Sulpitians first located their preparatory seminary on the Pigeon Hills, on the eastern edge of the Valley, the place is still known as the Seminary Farm. They kept it until about 1847, when St. Charles College was opened, and some time after for the summer vacations for the students and those in charge of them. Staid and uninfluenced by the outside world as the Valley is, time has even here wrought changes, so that some of its former history seems like a dream when read through the vista of the years that are gone. In 1834 two Sisters of Charity, from Emmittsburg, opened a school at McSherrystown under a board of trustees. They were successful and four others came to their assistance, larger accommodations were secured for both day scholars and boarders. Their work continued to prosper until 1840, when the whole establishment was destroyed by fire. The house was rebuilt and sold to the Ladies of the Sacred Heart, who conducted a very successful school until 1851, when they left the Conewago Valley and settled at Eden Hall. Next came the Sisters of St. Joseph, who have since, with varying success, conducted a boarding school and taught in the parochial schools nearby. With the formation of the Diocese of Harrisburg, it became the mother house and novitiate, but of late years it has rather declined in the number of boarders, who have dwindled down to about a dozen, independent of the blind children who seem there to have a very successful teacher. The community including novices numbers about forty. In these fifty years, which we have been but skimming over, little or no material change took place in or around the Chapel itself, to make one year different from another. The grave yard had received its regular increase of those whose battle of life was over, and others had come on the scene to begin the struggle and pass away in early youth or in full grown manhood. Faith and hope, yes hope gilded with charity, was the seed sown and fortified by the early Jesuits of the Conewago Valley, and moistened by the dews of heaven, it took deep root in the hearts of the people, and brought forth abundant fruit in the good lives and happy deaths of the many, who will rise joyfully at the call of the Angel's trumpet.

CHINA — CONDITION OF FOREIGN MISSIONARIES.

A Letter from Mr. Hornsby.

Seminario de S. José,
Macao, China, Oct. 14, 1892

Dear Rev. Father in Christ,
P. C.

On leaving home I was asked to write back from China whatever might strike me as new or curious on my first arrival. For, as everyone knows, after a few months in a strange place, the novelty of things wears off, and a correspondent seldom stops to think that matters of every day occurrence with him, can be of interest to distant friends. Of course, a great many things here have struck me as new and curious, but nothing has interested me more, on the border of this vast empire, than the relation between the Chinaman at home and the unwelcome stranger from western lands.

As an occasional reader of the London *Tablet* and the New York *Nation*, I had formed an opinion of the state of foreigners, and particularly of missionaries, in the Celestial Empire; but I came out here to find that my opinion was far from accurate. The papers had spoken from time to time of the inability of the imperial government to suppress popular demonstrations in distant provinces; the government was represented as weak, and ruling only by a system of conniving tolerance and conciliation; the disaffection of the people towards the Manchurian dynasty was insisted upon; and, in fine, the casual reader could not but infer that the government was rather to be pitied than blamed, and that nothing but foreign gun-boats could protect the missionary in China.

It may be true that nothing but foreign gun-boats can protect the missionary, but this, as it would seem, is not owing to any weakness on the part of the government, but rather to inexcusable indifference, if not to secret and deadly hostility.

That the government is not entirely innocent of the missionary blood shed on these shores within the last twenty-five years, will appear, I think, from a few facts.

"After the war," as we say out here, meaning the war, if it may be so called, in which the English and French occupied a few Chinese cities and proceeded to dictate terms of peace, a treaty, regulating the position of foreigners in

the empire, was drawn up and signed at Tientsin, in 1858. Article iv. of the treaty says that "the Christian religion, as professed by Protestants and Catholics, is pure, etc.," and goes on to state the protection that must be accorded missionaries of both sexes, securing to them freedom in their several kinds of work and in making and receiving converts. Another article determines the right of foreigners in the empire to acquire property in real estate.

In 1868 the treaty was renewed, and it is said that the English officers on that occasion were remiss, in not insisting sufficiently upon the observance of the articles respecting the missionary interests in the empire. At any rate, a year had not passed before the missionaries were driven from Yang-chow, an important city north of Nankin, in the populous province of Kiang-su. One year later, the hostility to missionaries as foreign intruders had rapidly spread and grown more intense, and an English missionary was murdered within thirty-five miles of Tientsin. During the same year of 1869, an infamous and now notorious pamphlet against foreigners was published for the first time, making its appearance in the important province of Shautung, where it was diligently circulated by Chinese officials. This pamphlet, entitled *A Death Blow to Corrupt Practices*, though indescribably vile and coarse in its inflammatory invectives, was composed by one of the class of *Literates*. It is said to show no ordinary literary skill and mastery of composition. How well it served its purpose at the time, sad events showed too well, and that it is still a power in its way, may be gathered from the fact that ever since its first publication in 1869, it has been in continual circulation throughout the empire. At the time of writing, not a month has elapsed since a new edition was published in Changsa, the hot-bed of anti-foreign fanaticism.

In the early spring of 1870, one year after the appearance of the *Death-Blow*, agitation against foreigners became more and more violent in Tientsin. In June the fury of the people broke forth, and on the feast of St. Aloysius occurred the frightful massacre, in which ten Sisters of Charity, and their devoted friend, the French Consul, lost their lives at the hands of the mob. It was said at the time, and has been said ever since, that Chung-How, the Viceroy, was to blame for the sad occurrence. Ostensibly, of course, the government and all responsible officials were very sorry for what had happened, and, with a grim mockery of justice, the heads of just eleven coolies were made to roll,—the heads

of just eleven miserable coolies, for the lives of ten heroic sisters and that of their gallant friend.

In the following year the imperial government came forward benevolently, with the classic smile "that was childlike and bland," and proposed eight articles for the protection of Christian missionaries in the Celestial Empire. The first article was that orphan asylums were to be abolished, while the second required that no women were to enter churches, and that no Sisters of Charity were to remain in the land. The third article prescribed that missionaries were to conform to the laws and customs of the empire, and be subject to the authority of the mandarins, and the fourth provided that for the future no indemnity was to be demanded by foreign governments for outrages that might be perpetrated upon the persons of foreigners. The latter provision was to guard against the recurrence of such an unpleasant consequence as had followed the previous outbreak, when the French government demanded and obtained a large indemnity for the massacre of its subjects. The mandarins are willing enough to pay for the lives of foreigners with the heads of coolies, but a drain on the imperial exchequer gives them pause.

What the other articles were is of little consequence; these four suffice to show that the government's method of protecting the missionaries was sufficiently original and unique. The missionaries were to be protected, indeed, by driving them out of the country. It is needless to say that these articles were, at the first sight, rejected by the foreign powers, but it is said that the mandarins still keep them in sight, and act upon them, as far as circumstances permit.

Since the dreadful massacre of 1870, reports of local and temporary outbreaks of popular fury, principally in the Yangtse Valley, have from time to time shocked the western world. In almost every instance these disgraceful occurrences, were traceable to the negligence or to the direct activity of the ruling class, the avaricious and unscrupulous mandarins.

How completely the uprisings and apparently the ill-will of the populace are under the control of the rulers, is illustrated by the recent experience of a Protestant missionary in Wuchang. Last year during the violent disturbances at Wusueh and Hanyaug, two cites on the Yangtse, the position of the few foreigners at Wuchang, on the same river, became very precarious and, from a natural point of view, decidedly unenviable. They became the objects of insult, obloquy and scowling hatred, and they knew that at any moment the slightest untoward event, a mere word, might

precipitate an anti-foreign riot upon them. They appealed to the governor, who advised them to leave the city, as he could not check the fury of the people.

Whilst things were in this state, writes the missionary, a little British gunboat steamed up the Yangtse and anchored off Wuchang. The commander went promptly to the governor's *yamen*, as the official residence is called, and bluntly assured him that His Excellency's own head would suffer for any violence offered to foreigners in the city. The threat had its desired effect; things were changed in a single night. The governor, who had professed himself so powerless, had in some mysterious way, but very effectively, made his will known throughout the city, and the foreigners for the time being had nothing more to fear.

That the *Literates* are at the bottom of the anti-foreign agitation, is sufficiently attested by the fact that the abominable anti-foreign literature originates with the educated class, and not with the illiterate people who perpetrate the outrages. Mr. Stead, last year, gave the readers of his popular Review a sample of the pictures and of the appeals published against the foreigners in some parts of China. But I have seen out here reproductions of pictures circulated in Hunan, so obscenely blasphemous and revolting, that not even Mr. Stead would dare to reproduce them for a general public in civilized lands. Many of the pictures are so vile that they would not bear description. Yet with all their grossness, they say that the hand of the *Literates* can be unmistakably recognized in the accompanying titles and explanations.

The rich province of Hunan in the Yangtse Valley is the principal home of violent hostility to foreigners, not to missionaries only but to all foreigners. How much of the responsibility may be laid at the door of the mandarins, may be gathered from recent papers. One mandarin, for instance, being sent, in some judicial capacity, from Changsa, the capital of the province, to a smaller town, finding himself surrounded by a goodly audience after the official business was over, took occasion to make an harangue against the "foreign devils." Another Hunanese, filling some magistracy in Kiukiang, a city of a neighboring province, is at this moment actively and openly engaged in the anti-foreign propagandism.

Such conduct of Chinese officials is not a very satisfactory commentary on the words of the easy-going baronet, who has been representing Her Majesty's government in Pekin. "The missionary disturbances," wrote Sir John Walsham, last year, in an official report, "which have un-

fortunately taken place in various provinces, having been traced to the circulation of inflammatory placards and pamphlets among the people, the imperial government has determined on taking most stringent measures for their suppression." Some trace of the "most stringent measures" may, perhaps, be detected in the fact, that at last the hostile governor of Changsa is to be removed, and to be replaced, in spite of violent opposition, by a mandarin of presumably pro-foreign tendencies.

As England is the great foreign power in China, it is of interest to know that Sir John Walsham has been retired. Mr. O'Conor, the new minister to Pekin, received his appointment from the Salisbury government, and is already on his way to his new post. If there is anything in a name, we may expect that the imperial government will have to prosecute its "stringent measures" somewhat more effectively, when Mr. O'Conor is established at Pekin.

Weakness in the imperial authority, or incompetence in the imperial organization, can hardly be pleaded in excuse of the Pekin government, for permitting a systematic agitation against foreigners. As long as China has her Li-Hung-chang, the central government will know exactly what is going on in the provinces, and will not lack an organization capable of controlling affairs in the remotest parts of the empire. Li-Hung-chang is the Viceroy of the province of Chili, and I don't know what else he is officially, but in reality he seems to be the brain and nerve of the imperial government. He is continually referred to as the "far-seeing statesman," "the formidable Viceroy," "the astute diplomat," or simply as the "great Viceroy of Tientsin," his headquarters being in that important city. He is described as a one-eyed old man, whose single organ of vision is capable of taking in rather more than two ordinary eyes. He indulges at times in the Haroun-al-Raschid diversion, going around incognito, punishing the remiss and rewarding the just in the good old oriental style. Just how much Li-Hung-chang has to do with the policy of the government, I have not been able to ascertain to my satisfaction, but from the frequent use of his name, and from the importance attached to his doings and sayings, a stranger is led to believe that the beginning and end of the government is Li-Hung-chang.

The great Viceroy has the reputation with some of being favorable to foreigners and to foreign ideas and customs. Others think that he is too shrewd a Chinaman to be trusted, that he would not hesitate to receive a foreign minister fairly at Tientsin, and at the same time send secret instruc-

tions to Changsa to let the people have their own way with the unwelcome intruders. At all events it is quite impossible that Li-Hung-chang should be ignorant of the conduct of government officers in the provinces, and it is at least improbable that he should not be able to control their conduct. So that, if the thing be traced out logically, it would seem that much of the responsibility for the mischief done rests on the shoulders of Li-Hung-chang.

The astuteness of the mandarins in their dealings with foreigners has recently been interestingly illustrated. About two months ago it was given out, with some flourish of trumpets, that, on account of the serious agitation in Changsa, Mr. Gardner, British Consul at Houkow, was going up to the scene of the disturbance in the gun-boat *Esk*. If Changsa be traced out on the interesting map of China, it will be found in the province of Hunan, on the Siang River, which flows northward, through the large lake Tungting, into the great Yangtse. A few weeks after the first report, there came another saying that, at the request of the mandarins, Mr. Gardner's visit had been deferred until November, when, as they said, it would be ever so much more convenient for them to receive him in a becoming manner. Finally, as November approaches, the consul is told that it will be quite impossible for him to get up to Changsa during the winter, as there will not be enough water for his gun-boat.

In the meantime foreigners are not at all safe in Hunan. Nor is Hunan the only disturbed province; trouble more or less serious is reported from Hupeh, Shensi, and Sjchuen, not to mention little incidents manifesting sufficient ill-will in other provinces.

What is the remedy? There is one remedy, and apparently a very good one, suggested and urged by the Hong Kong papers. It is that Changsa and a few other important cities in the interior be declared open to foreign trade. Such a move, though nominally affecting only a few cities, would in reality have far reaching results. Let an active trade with foreigners spring up in Changsa; let the natives come in contact with the strangers, and find it to their advantage to do so; put an active British Consul there to keep a sharp eye on the mandarins, and in a year or so Hunan will become as peaceful a province for the foreign resident, as our own Kwangtung or the other provinces on the sea-board.

Hunan is most unfortunately situated. Its capital, by water-way, which is the only way in China, is nearly a thousand miles from the coast, and as only a little corner of the province is washed by the Yangtse, it has no important

station on that great commercial highway. It is a rich country, however, the remarkable alluvial deposit in that region forming an excellent substratum for a light productive soil, and an open port in the province could not fail to attract much foreign trade. Of course, the imperial government, not to mention the Hunan mandarins, would never willingly admit the foreign trader to Changsa. What right a British gunboat may have to cast anchor before a Chinese city and declare it open to foreign trade, jurists may dispute. It will be done in the future as surely as it has been done in the past, and the sooner it be done in the future, the better for missionary interests in the great empire.

It is true that even Kwang-tung, with Hong Kong and Macao on its coast, is not without its occasional missionary scare; but in none of the coast provinces is there anything like the systematic hostility of Hunan. Nor is there any reason to hope that Hunan's fanatical hatred of the foreigner, kept alive by the diabolical zeal of the mandarins, will ever abate, except in the same way that the stranger has become an unobjectionable, if not a welcome, resident in the provinces on the coast.

Such facts and reflections as these, which I have picked up from Hong Kong papers and other sources, have interested me much more than the curious doings and customs of the Chinese, as seen in the peaceful streets of Macao. In spite of the malice of some and the squalor of others, a person living here cannot but be impressed with a certain respect for the people of this great empire. It is an interesting field for missionary work, particularly at present when there is question of opening up new cities to foreign trade. The thought of the vast empire with its 400,000,000 souls, makes one impatient to be at work among them.

With kindest remembrances to all at home, and recommending myself to the prayers of all, I remain,

Your Reverence's humbly in Xto.,

Wm. L. Hornsby.

Seminario de S. José,
Macao, Nov. 24, 1892.

Rev. and Dear Father in Christ,

P. C.

Your Reverence's kind letters, always most grateful, are particularly so under present circumstances. I appreciated the thoughtful and encouraging remarks at the end of the letter, and am sure that they did me good. I have experienced much consolation since I have been here. My work

at present is not much in the line of that of a foreign missionary, but after Christmas I intend to take up the study of Chinese, and once possessed of the language, there is no saying what the future may have in store for me.

I realize that it is a big undertaking to acquire the language of this great empire, and I rely very much upon kind prayers at home; but the facilities here are about all that could be desired, and it does not appear to be such a hopeless task. A young Chinese priest here tells me that he has met Englishmen who speak Chinese like natives, and it is universally admitted that English-speaking persons acquire the language with much more facility than other nationalities.

I am much obliged for the suggestions concerning the Pacific; I have some notes, and almost every day of the voyage is fresh in my memory. What is lacking are books of reference to give something of a scientific or historical setting to an account of the voyage. I have written a great many letters to different persons about the voyage and other experiences, but all rather too personal for anything more than private interest. I have made Fr. Cassilly a focus for my missives, and he has received at least a half-a-dozen letters of mine to other persons. It makes a person much more observant to know that friends at home will be interested in things that he sees in these strange parts, and I have not unfrequently caught myself in the reflection: "Oh, that will make a nice paragraph for a letter."

I have written to Fr. Rigge two long letters, one about some beautiful stars, which the unfortunate astronomers of more northern regions read about without ever seeing, and the other about some astronomical phenomena which have occurred here recently. We have no observatory here, but the bishop seems anxious to establish one as soon as possible. The observatory of Manila, which is coöperating with Fr. Hagen in a special line of work, has a great reputation all along this coast. The Hong Kong paper quotes its meteorological announcements regularly, and it is generally admitted that the Manila observatory is ahead of the government observatory of Hong Kong and the French observatory of Shanghai.

I have had the pleasure of meeting on two occasions a French missionary, whose station is on an island in sight of San-cian of holy memory. I was very much interested when he showed me on the map where he was stationed, and how easy it would be to get there, and he offered to take me with him on his return Of course, it was out of the question during the year; but next summer, if Padre

Graça comes down from Shanghai, I think it would be a delightful and consoling pilgrimage to visit San-cian. The missionary goes and comes in one of the large native junks that are continually sailing up and down the coast. Piratical attacks are not rare around here, but he says that the little voyage of fifty or sixty miles is perfectly safe. He lived one year, he says, on the Island of San-cian itself, and now he goes there frequently, as the priest there is his nearest neighbor. They belong to the French Congregation of Foreign Missions, which has something like a thousand missionaries in Japan, China and the Malay Peninsula; all of their work is confined to this part of the world. Hong Kong seems to be their base of operations, as they have there at least three important establishments, a procuration, a printing house and a suburban villa for the sick and delicate. The two fathers of the procuration live in the city, and provide for the distant missions and attend to the business interests of the congregation. The procurator is an accomplished gentleman, of much experience in these parts, and speaks English very well. The printing-house on the outskirts of the city, is a large establishment, where they not only print and bind books, but manufacture type, for their own use and to supply other missionary presses. They turn out books in Latin, French, Chinese, Siamese and other languages. In a recent official report of the colonial government, I saw that out of six books published in Hong Kong during one quarter, four came from the house of the French Fathers. I had the pleasure of visiting their establishment in the company of Padre Graça, who was making some purchases on his way back to Shanghai.

There are two Spanish Dominicans in Hong Kong, who are the procurators for the missionaries of their order in the interior of China. They are very friendly towards the clergy of Macao, and particularly so, perhaps, towards our fathers. I have been to their house twice, spending two or three days at a time, and they treated me with something more than hospitality; with that easy, unaffected cordiality, which we might expect to find in one of our own houses. I happened to be there for the feast of St. Dominic, and I had the opportunity of meeting all the clergy of the city.

There are few Catholics in the English community of Hong Kong, but there have been some notable conversions of late. There are no priests there engaged in the sacred ministry who speak English well, and non-Catholics, I dare say, are not very favorably impressed. The conversions which I spoke of are of persons who of their own accord sought to be received into the Church. There is little big-

otry in the colony, however, and at present there is a bill before the legislative council to change the marriage ordinance. In proposing the bill the colonial attorney said that the only reason for fresh legislation on the subject was, that the ordinance, as it stands, is objectionable to the Roman Catholic Bishop. The new British Minister at Pekin is a Catholic of an old Irish family, but no notice has been taken of his religion except incidentally.

The college of the Christian Brothers in Hong Kong seems to be doing good work. Their pupils are chiefly the boys of the Portuguese from this colony, who have settled in Hong Kong, and the native Chinese. The brothers themselves are of various nationalities, the president being a Frenchman, but speaking English so well, that he succeeds in passing for an American. In fact, he lived in New York many years.

My work here is very agreeable; I get along well with the boys, and I am quite well satisfied with their application and progress. They are not lacking in talent, being a mixed race, and they have all the nice little manners of the Portuguese. I must say I am indebted to the boys, the boarders, for all the Portuguese I know.

Thanking Your Reverence again for the favor of a letter, and particularly for the good wishes and kind remembrances at the altar, I remain,

Your Reverence's humbly in Christ,

WM. L. HORNSBY.

OUR FATHERS IN KENTUCKY.

An Historical Note from Fr. Nash.

From remarks repeatedly made, from questions frequently asked in reference to the colony of the Society of Jesus sent to assume charge of St. John's College, Fordham, New York, it would appear that, at least among the youngest members of our Province, there is a widely spread misconception of the situation of the Jesuit Fathers during their stay in the State of Kentucky. Thus it is asked: "Why did the Fathers leave Bardstown College (St. Joseph's) Kentucky, to take charge of Fordham College (St. John's) New York?" "Why, and when did the Fathers of Fordham separate from the Missouri Province?" etc. The answers gen-

erally heard given, are as wild as the questions. The Fordham colony did not come from Bardstown College; they had never occupied it. They did not separate from the Missouri Province; they had never belonged to it.

The probable cause of this confusion is the fact that the Missouri Province and a French Province—the "Province of France," had colleges in Kentucky and in the same diocese, not ,however, at the same time. Thus, St. Joseph's College, Bardstown, Jefferson County, and St. Mary's College near Lebanon, Marion County, were both under the management of members of the Society, but belonging to different Provinces and at different times. The Mission of the Province of France held St. Mary's, a boarding college, near Lebanon, and Loyola, a day college, in Louisville, and attended to the spiritual wants of Catholics scattered through a part of Marion County. They erected for these Catholics a few churches and "log" school-houses in which the people, white and black, were gathered for instruction. The churches were occasionally used as school-houses, and the "log" school-houses were occasionally used as churches. Whilst the French Mission was in Kentucky, St. Joseph's College, Bardstown, and the adjoining Diocesan Seminary were in the hands of secular priests, amongst whom Catholics can with pride point out Rev. Dr. Martin J. Spalding, Rev. Robert Abel, Rev. James A. Lancaster, Rev. Isaac Clarke, Rev. — McMahon, Rev. Hyp. de Luynes, Rev. — Vatal, Rev. — Chambige. When directed in 1846 to close the Kentucky Mission and remove to the diocese of New York, the Fathers of the French Mission thought of selling their property in order to be able to meet the expenses to be incurred in transferring a large community to such a distance. But to their astonishment, they discovered that they had but very little at their disposal. They had erected on diocesan property their fine and extensive college buildings for which, they were now informed, no compensation would be allowed. In accordance with the bishop's instructions, they turned over their own buildings and diocesan farms to the "Fathers of the Holy Cross" and "Brothers of St. Joseph," recently united into one congregation, who were to continue the college. The fathers sold to this community the college furniture and fixtures, and disposed of their farm stock at a hurried auction sale. The Fathers of the Holy Cross in a very short time handed St. Mary's College, near Lebanon, to the "Congregation of the Resurrection of Our Lord" who still manage the venerable institution. The French Mission—not composed exclusively of Frenchmen —gave up whatever rights or claims they might have had

in Kentucky, and started for Fordham, New York. The See of Bardstown had, a short time before, been transferred from Bardstown to Louisville. After the departure of this colony of the Society, the Province of Missouri entered the diocese of Louisville, Kentucky, but not in the part moistened by the sweat of the French Mission. They accepted the bishop's college—St. Joseph's, Bardstown, and the adjoining farm. They erected additional buildings to St. Joseph's, and built a day-college in Louisville—but after a few years they too withdrew from Kentucky. If I mistake not, like the French Fathers, they enlarged and erected buildings on diocesan property, and like them received no compensation. This statement will perhaps clear up the confusion existing in the minds of some about the source whence came the colony of the Society of Jesus to occupy Rose-Hill College, Fordham, New York.

M. Nash.

THE LAST DAYS OF THE GENERAL CONGREGATION.

Loyola, Azpeitia, Guipuzcoa,
Espana, Nov. 30, 1892.

Rev. Dear Father,
P. C.

Certainly our days are full enough; and the sessions are literally fatiguing, two or three hours of serious deliberation, once or twice a day, is no trifle. The present Congregation will have about 75 sessions—against 49 of the one of 1883. I think we will close about Dec. 11, just late enough to render our trip to America, before Christmas, impracticable. In all probability, the Missouri Fathers will leave from Liverpool on Dec. 18, the first opportunity after Christmas.

A dozen students of our University at Bilbao, came last Saturday to pay their respects to V. R. F. General, in behalf of the University. Two of them served Fr. General's Mass on Sunday morning in the *santa casa;* all went to Holy Communion at the same Mass. In the afternoon they gave a concert in honor of His Paternity and the Fathers of the Congregation.

Winter has not yet come for Loyola. To-day, v. g., was extremely pleasant: I walked out, in my habit, without overcoat. No frost gets into this favored valley: two mountain ranges protect it. Hence planting is going on at pres-

ent; wheat-fields are prepared; vegetables are planted all around. The farmers have at least two crops. And they deserve it all; a more pious, virtuous, industrious race I have never seen nor heard of.

We had a most elaborate celebration of the feast of St. Stanislaus. On the eve of the feast, the five church bells announced the great solemnity throughout the quiet Basque valley: the novel harmony lasted fully ten minutes, and travelled beyond the limits of the two neighboring towns, Azpeitia and Azcoitia. Early on the day itself, the same solemn notes. Then came the low Masses in the church and *santa casa.* Both wore their richest ornaments. The *santa casa* was literally packed all the morning with people from the neighborhood; nearly all received Holy Communion.

At 9.30, solemn high Mass in the church. All the priests, juniors and novices assisted in surplice. The church seemed one blaze of light: hundreds of tapers on and about the altars, and throughout the church itself. Fr. Szczepkowski, of the Galician Province—the same who is superior and novice master of the Basilian Monks of the Ruthenian rite —sang the Mass. The choir and orchestra had come from Azpeitia; each one of the parish priests of that town presided at the organ. The sermon was preached by a novice priest, formerly the incumbent of a rich parish in Mexico. He spoke in Spanish; and as I was familiar with the subject—panegyric of St. Stanislaus—I understood a good part of the discourse. On such occasions the custom exists of singing the epistle and gospel, by the subdeacon and deacon respectively, from two pulpits at the two pillars nearest to the main altar.

The *Patres Congregati* were not expected to take part in the services; but I did not want to lose even one minute of it all, hence I managed to get a quiet place in a private gallery from which I could see and hear everything without attracting any notice. A scholastic novice preached the panegyric of the saint at dinner in the (improvised) community refectory. I say "improvised," because the ordinary community refectory has been made over to the Fathers of the Congregation. On that day, V. R. F. General dined with the community—the only time since the election. In *our* refectory we read the life of St. Stanislaus—in Latin (no *colloquium* on that day: since my arrival here we have had *colloquium* twice during dinner, and once during part of dinner). But to return to the feast.

In the afternoon the people from the whole neighborhood poured into the great church—it was crowded to overflowing. At least 3000 persons had made their way towards

their favorite Loyola. The men occupied the front half of the church; they were not outnumbered by the women. The cupola was lit up, in addition to the profusion of lights in the morning, and as the windows (which are in the cupola only, thus leaving the body of the church free for altars) were heavily draped for the occasion, one might have thought oneself present at a service late in the night. Once more the community filed into the sanctuary—improvised for the occasion, since the architecture of the church hardly admits of a large sanctuary. The Blessed Sacrament had been exposed since the early morning. The service began with the recitation of the rosary, in Basque. Then came the panegyric of St. Stanislaus, also in Basque—of this I understood not a word: the Basque being about as near to the Spanish as the Flemish is to the French. All heard the sermon standing, these Spanish Churches being scantily furnished with pews or similar "luxuries;" in fact the people stood or knelt all through the two hours' services. After the sermon came the Litany of the Blessed Virgin, sung (in Latin) alternately by choir and people—each singing both invocation and response (v. g. "Sancta Maria, ora pro nobis"). With full orchestra, organ, choir, and 3000 Basque voices—it was a solemn affair. Next, "Tantum ergo," and Benediction given by V. R. F. General himself. After Benediction the organ gave the first few notes of the favorite Basque hymn to St. Ignatius. Every man, woman and child in the entire Basque region knows this hymn—they sing it early and late, in their homes and on the public roads. Well, the good people seemed to be ready for it on the present occasion; and as soon as the organ sounded the first tones, the immense congregation took it up with a holy enthusiasm which one can witness and appreciate but cannot describe. Three thousand Basque voices, in a determined and powerful "unison," carrying with them organ and orchestra, poured forth, with a holy earnestness and an affectionate reverence such as faith alone can inspire, the praises of St. Ignatius whom they love to call their own saint.

Truly, they are a wonderful people, these Basques. Let us hope that they may long retain their simplicity, their holiness of life, their deep faith and piety, their special devotion to St. Ignatius. This latter seems to be the *conditio sine qua non* of all the rest. Somehow the entire valley has the air of a vast sanctuary, by reason of the memories which are there treasured up—you feel as if you were treading on hallowed ground. The people are convinced of all this; and with them Loyola is a household word—mothers carry

their little ones to the shrine of the Basque Saint, and teach them to lisp "San Ignacio"—all, without exception, turn towards Loyola in needs of every kind; and look for help and strength before the altar of St. Ignatius in the *santa casa*.

Dec. 4.—This afternoon we had a magnificent celebration in honor of St. Francis Xavier. The feast falling on a week day, the country people could not spare the afternoon from their work. So they put off their share of the festival till to-day. As they had come, in the beginning of the Congregation, to pay their respects "officially"—in solemn procession—to V. R. F. General on the day of the election; so did they wish to come in procession to-day, to show their reverence for "all the Fathers of the General Congregation." Unfortunately it rained all day; and the procession became impossible. Yet the earnest Basque Catholics were not going to give up the celebration altogether. The saying goes, that the Basques "walk between the raindrops;" however that may be, the truth is that they came in spite of the rain —children as well, the priests not excepted—choir, orchestra and priest-organist. The church was grander than on any former occasion. This time the *Patres Congregati* assisted in surplice. V. R. F. General himself gave Benediction; two of the provincials assisted as deacon and subdeacon. After Benediction the same glorious hymn to St. Ignatius of which I wrote the other day. Then the people remained another quarter of an hour, to sing three additional Basque hymns, all sang, not a false note in the hundreds of voices.

To-morrow, sessio 71ª; I hope we will close on Tuesday, Dec. 6. Yet we will be detained several days here, probably till next week, because of the many business matters that have to be attended to for the various provinces. As I said before, we find it practically impossible to get home before Christmas. We might, of course risk it; but I fear we would have to celebrate the great feast on the Atlantic.

Sowing of wheat, planting, etc., goes on as if it were fall or springtime. Vegetables are now in the fields as green and fresh as in summer.

Jan. 8, 1893.

DEAR REV. FATHER,

P. C.

It is now somewhat more than a month, since I took occasion to tell you, how we were approaching the end of the General Congregation at Loyola. The last thing I noted for you then was the magnificent celebration, on the Feast of St. Francis Xavier, the very day I wrote. After the Bene-

diction of the Blessed Sacrament, the devout people who filled the church as only the Basques can fill it, for they need no more room apiece than is necessary to stand and kneel, stayed a while to sing four hymns. Of these the second might be called a "Good-Bye" to the fathers. You may imagine, not a few of us lingered there to drink in the strains of devotion and Christian affection, which rose from the hearts of a whole Catholic population. Their fervor, their Catholic spirit was intense; their melody entirely peculiar; and all of them perfectly at home in giving musical expression to the deepest feelings of their hearts.

On the following day, Monday, Dec. 5, we held our 71st session, from 9 A. M. to 11.45. At dinner, the importance of the occasion was signalized by our talking at table, for the third time in the 73 days, that the Congregation lasted. Then, from 5.30–6.15 P. M., we met for the 72nd and last session. The twenty-fourth General Congregation of the Society was over.

I may be allowed to say that, in its whole course, it followed the lines of policy, which had marked the government of the late esteemed V. Rev. Father Anderledy. Over and over again did the action and legislation of that assembly contain more than an implicit eulogy of the wisdom and zeal displayed by the eminent General, recently taken from us. Several who knew him well affirmed, that he was a second Aquaviva. As to ourselves in America, the Secretary of the Society told me that Father Anderledy had taken a very special interest in our Provinces, and that he had found reason to admire the "obedient and docile spirit, willing to learn, and endeavoring to do our duty." Outside of the Congregation, on my way back, I heard of the special honor in which his Paternity was held, for having carried out in his government the directions of the preceding (23rd) Congregation.

The following day, Tuesday, Dec. 6, was particularly noteworthy for the special meeting held by the V. R. Father General with the American Fathers alone, from 11 A. M.–12.15. The English Assistant, Father J. Jones, had just been taken quite sick, and could not attend. His Paternity expressed to us his sense of congratulation and pleasure at the spirit of obedience and zeal, of which he was fully cognizant. He entered into various matters. But I must note especially the point of business with which he started out. Adverting to the fact that the Rev. Assistant had been elected from among the members of the English Province, and that American affairs demanded so much particular information, of a kind different from the course of European

experience, he said that it was of great consequence to have for *Substitutus Secretarii* an American Jesuit, who would be equal to the exigencies of his post in the Curia, by his great experience, learning, and other qualities. Then, signifying that, in the matter of appointing such a secretary, he did not submit his action to our consideration, advice or protest, he designated Father R. J. Meyer. The sickness which kept V. R. Father Jones away from this consultation has resulted since, as everyone knows. We had no idea at the time that, within some six weeks, the venerable Father would be called away by death from the scene of his laborious, learned and edifying life. R. I. P.

In two days from this, Loyola beheld itself deserted by nearly all the *Electors*, who had begun to depart immediately after the close of the sessions. The Superiors of the Province of Castile, and several from the Province of Aragon had arrived to pay their respects to his Paternity. Outside, winter seemed to be approaching; a fall of snow had capped the highest mountains in the neighborhood; the sky was clear; the valley was still as green as ever. It was time for us to go; and we left with V. R. Father General himself, who was about to travel north.

It was December the 9th. At 7 A. M. we were met at Azcoitia by the civil and religious authorities, who first saluted his Paternity on the outskirts of the town, with music, song and address. Then his carriage was conducted in triumph into the town and through it. All the houses were arrayed in their finest colored drapery. The illumination which was still possible, at that early hour, was a brilliant spectacle of gas and electricity, with fireworks all the way. And again, on the farther outskirts of the town, an address of leave-taking was delivered. Then, Father General's blessing was asked for; and the whole population fell down on their knees, every man, woman and child, just where they happened to stand; and the carriage drove off. The deepest feelings of any Catholic's heart were bound to be stirred at this people's exhibition of living, palpitating faith.

From Zumarraga, where we took the train, to Hendaya, which is the frontier post on the French side, several distinguished Spanish families were found to be in waiting, the gentlemen sometimes stepping into the train, and riding a distance with Father General's party.

That evening we arrived at Pau. Our church there is closed; but the fathers continue to hear confessions; which they also do in the parish churches, besides doing much preaching there. I need not say, how much kindness and attention we received from them; and our experience, in

this respect, was uniform all the way. As we had now to part from Father General, who went off at 6 A. M. to say Mass at Lourdes, I took occasion to seek a last interview with him. He spoke very kindly about us and our work; bade me encourage the members of the Province and exhort them to lead fervent and exact lives; he blessed me and the whole Province; and, after an embrace, I took my leave.

Pau was interesting for the church and college, which the old Society had here. To the old college is attached a park, which served for the recreation of the students. Hard by is the *Chapelle des Réparatrices*, built at the cost of 1,000,000 francs by a Dutch lady, whose house is adjoining. Here is the Chateau de Henri IV.; here, the river Gave, with beautiful hotels on its banks, and flowing on hence to Lourdes. The Pyrenees are in the distance, covered with snow.

I will not describe my experience at the holy grotto of Massabielle, nor the wonders to be seen there. They are matters of general publicity. When I signed my name in the register of the great basilica, not much below V. Rev. Father General's, which I saw was written out in full, an elderly gentleman, observing by the signature that I was a Jesuit, accosted me, saying that he was ever happy to be able to serve a member of the Society, and, if I would allow him, he begged of me that favor. He evidently knew all about things there; he received holy Communion; and after serving in a way, which no religious could excel, he quietly disappeared. The next morning, he was there again, served and disappeared.

It may be a novelty to you to hear that the Freemasons wanted to build a lodge of theirs on the opposite bank of the Gave, *vis-a-vis* with the grotto. Their plot was discovered just in time. The property was secured by the Missionaries of the Sanctuary. Parallel with this attempt, was the effort to bring discredit on Lourdes and religion, by introducing into the place men and women dressed as priests and nuns, who stayed at the hotels and behaved scandalously. The people saw through the trick; and the frauds were arrested. The Government, as you know, endeavored to do away with the pilgrimages; but the interests of the railroads were too deeply involved; and the resistance from this quarter proved effectual.

Toulouse is a truly historic place. The college of the old Society was opened by Father Pelletier, who, first coming

into France at the time of the Reformation, was repulsed by the heretics, but was enabled to effect a footing in Toulouse, where he received the gift of a convent. The nuns of the place had abandoned it, to turn Protestant. Here the father opened a house and college. But, later on, he received from a sick nobleman the gift of a palace. It is this old college that our present church adjoins, which, not unlike the other churches of Ours in France, is very fine, and, like most of them, is now closed. A church of Ours that is said to be officially closed, is simply not open *officially*. But, of course, there are other means of entrance and exit, besides official ones. The cathedral here is singular. Partly Roman, partly Gothic, its two halves meet, not in a straight line, but at a very perceptible angle. Besides the building which was our old novitiate, there are to be noticed a number of old monasteries; the house where St. Dominic first lived in Toulouse with his companions; the venerable church of St. Sarin (St. Saturninus, 12th century) with its numberless relics, such as the head of St. Thomas of Aquin, relics of SS. James the Great, James the Less, Simon, Jude, Edmund of England; a relic of the True Cross; a thorn of the Sacred Crown, etc.

At Montpellier, our boarders live apart from the college, in a building which is entirely under our direction; it is a true *convictus*. Day-scholars, besides, attend the classes of the college. Both houses are well arranged. I must say the same of the old Jesuit church, now the parish church; the plan was well contrived for confessions, preaching, and services, so that everybody present could see. The college building that was Ours, is now a public Lycée. Here the bishop is very fond of the fathers; and, when he heard that the Father General was going to pass through, he wanted to go and wait on him at the depot; on learning this, V. Rev. Father Martin stopped over a while at Montpellier, to pay his respects to his Lordship. The latter is president of the *société*, which holds the college property. How rich they are in the fruits of religious devotion! Some ten or twelve convents, in the midst of a sparse population, are clustered together on one side of the city. Lourdes, recent as it is, has some six large convents, belonging to different religious institutes.

Nimes lay on our way to Lyons. It is a treasury of Roman antiquities, with its *maison carée*, amphitheatre, baths, gates, statue of Antoninus Pius, etc. We saw Avignon, too, on the other bank of the Rhone, with the grand palace of the Popes. The country was, in general, a wine-growing

region, in some places covered with olive trees, though in one or other locality apparently barren. Thus, at last, we reach Lyons, on Thursday, Dec. 15.

Here, as the Rev. Father Provincial told me, our Fathers seem to be doing more effectual work than ever; and the same is true of the entire Province of Lyons. Witness in the city itself a college of 460 students, a sodality of 150 gentlemen of good standing in society, devoted to the exercise of all kinds of good works; another sodality of 150 ladies of the same social standing for the same object; two others, in keeping with the former, having respectively 250 young men, and 250 young ladies; besides, sodalities of 200 working men, 2000 working girls, 300 servant girls; and a society of 100 literary gentlemen who are sodalists. A similar array of sodalities is to be found at Grenoble, with membership not inferior; besides, one for soldiers, whose sodalists number 1500. Moreover, at Lyons, they gather children from the streets to instruct them for their first Communion.

A special field for the ministrations of our fathers is in the different churches of a French city. Our own being closed, sodalities, like those enumerated just above, hold their meetings in parish churches. Here, too, you will see a confessional with the inscription, "Un Père Jésuite"; and, morning and evening, the confessional is occupied by one or other of the fathers deputed for this particular place. The number of confessions thus heard is very large.

At Lyons, the community numbers 60. Our own church, which is altogether worthy of its surroundings and the other monuments here, is used only by the students. The college of the old Society is now a Lycée.

It was in the cathedral here that the 2nd Council of Lyons was held. But more conspicuous than all is *Notre Dame de Fourvières* on the hill, overlooking one of the rivers, at the confluence of which Lyons is situated. It is a famous pilgrimage, with a new church, the finest I have seen. It was built, and is being completed now, in fulfilment of a vow, for protection from the incursions of the Prussians in the last war. It was commenced in 1873, 8,000,000 francs were spent on the construction, with 5,000,000 needed to finish it. The money is not wanting; and the work is advancing. The edifice is all solid work in granite, with a ceiling of mosaic. It is called, and is in truth, a "maison d'or." It has an exquisite crypt, dedicated to St. Joseph.

On December the 8th, a procession of 8000 gentlemen

wended its way from the cathedral in the city to this sanctuary of our Lady. There is a Way of the Cross up the hill-side; there is also a winding road, the Way of the Rosary, all the fifteen decades being represented as the Stations usually are. On the feast mentioned, when a sermon had been delivered by one of our fathers, Benediction of the most Blessed Sacrament was given by the Cardinal Archbishop from the platform of solid rock in front of the basilica. Below, within the precincts of the city, some 80,000 people were gathered in the public squares about the cathedral. In the presence of this congregation, the archbishop imparted the solemn Benediction.

At Fourviéres, we have a house of retreats, the building being just completed at a cost of some 80,000 francs. And, in Lyons itself, with fine grounds which are Ours, a college building of suitable magnificence is being projected.

For a college, I know of no specimen more magnificent than that of Mongré. The property was bestowed on us by the mother of one of our fathers—in all, worth 1,000,000 francs; I have it on good authority that this is the finest college in France. With 340 boarders, there are four divisions, so complete that each of them is perfectly equipped, and the four different "congregations" have each its own chapel. The church runs through the centre of the great quadrangle, formed by the four sides; a wing is being thrown out from one angle, at a cost of 40,000 francs, and another to correspond is in contemplation. Along the corridors, you may see the lists of prizes won since the opening of the college; they are finely engrossed on large cards. Noble paintings, pictures and cuts adorn the long galleries. Of the original gift of property, about one half has been sold, leaving some 27 hectares of the splendid domain still in our hands. It is all surrounded by a high wall, containing a park, orchards, vegetable gardens, etc. The college was begun in 1852.

Here, as well as at Paray-le-Monial, the Government is unable to extort the payment of those oppressive taxes, which, from a human point of view, seem the high road to an effectual extinction of the recognized religious orders. Ours have no legal existence; and, when the authorities endeavored to impose the taxes, the fathers at Mongré remonstrated on that account. There was an end of it. Iniquity had overreached itself.

We come to Paray-le-Monial, invested with all its associations of tender devotion. At the altar, under which lie the sacred remains of "La Bienheureuse," I had the privilege

of saying Mass, on Sunday, Dec. 18. This is the very spot, where our Blessed Lord appeared to B. Margaret Mary. In the hospital chapel is the altar, at which the Venerable Father de la Colombiére celebrated; and, in our public chapel his sacred remains are interred. Here, too, is the house of the old Society, where he lived and died. A most remarkable expression of devotion is the "Musée Eucharistique." A large house is being built, at the expense of a devout Catholic, who resides by our tertianship; the whole edifice is intended to exhibit by its paintings and other works of art, the reign of our Blessed Lord in the Holy Eucharist: Our Lord, the King, in the Holy Eucharist. Thanks to the attentions of Father Zelle, who superintended the work, I was enabled to see everything.—As to Paris, I will only add to what I mentioned on Sept. 11, that I again said Mass at the altar of our Japanese Martyrs, in front of which are deposited the relics of our five Martyrs of the Commune.

Thence I passed on to Canterbury, England. Our French college, there, it had been thought better to close, on account of certain complications which arose. The novitiate and juniorate of the Prov. Franciæ remain there. I saw in the Anglican cathedral the spot made sacred by the martyrdom of St. Thomas à Becket. At 10 A. M. the service of the canons was in progress. The music was the finest I ever heard, our plain chant harmonized in three or four parts. The choir was composed of paid singers. There were few canons in their stalls, and the church was empty.

What remains to tell, before we started on our sea-voyage, I can now despatch briefly. Our London church at Farm St. and its chapels are most beautiful. The altars are of marble, and several pieces of statuary are real gems; as well as the mosaic of the main altar-piece. Under the guidance of Father R. F. Clarke, we paid a very interesting and instructive visit to Oxford. He showed us as much as could be seen in some five hours. Returning to London, we met again V. Rev. Fr. General, who had just come back from Ireland. A deputation of representative Catholic gentlemen, belonging to Father Gavin's Sodality, greeted his Paternity with an address. Some forty of them were present at dinner. I made the acquaintance of several, Messrs. Eyre, Kegan Paul, Ward, Kerr and others. The sodality they represent is about 160 strong.

Thus, I came to have the pleasure of a final interview with Rev. Fr. General, before he started on the morning of Dec. 27. He gave me again his blessing for myself and the province, and he embraced me as a mark of his affection for all.

At Liverpool, I took occasion to see the St. George's Hall, the library and museum, and should have wished to see more of the noteworthy points of interest. But it was time to embark, Dec. 28, at 3 P. M., on the S. S. *Adriatic*, of the White Star Line. Now this was the precise season, when so many ships were adrift in the stormy weather of the Atlantic; the *Umbria* missing, and other stoutest and grandest ships scarcely able to ride safely through the storm. We had committed ourselves to the engagement of our passage, while we were still in London; and it so happened, that the splendid liner which should have sailed, was laid up. In her stead, the Company sent out this old ship, the *Adriatic*, once the pride of her class, having been one of the first to cross the ocean in nine days. She was now old, and comparatively a mere shell. It seemed perilous. But I wanted to keep an engagement at St. Louis; and we knew that so many prayers were being constantly offered up for us. Well, we embarked; and the event was, that we could not have bargained for a more pleasant and refreshing voyage. The captain and some experienced passengers agreed that never, even in summer time, had they enjoyed so prosperous a voyage. The temperature itself, right in the heart of winter, was sometimes mild, under a bright and genial sun. Returning safe, therefore, we are happy to give thanks to God.

LIFE ON THE ALASKA MISSION,

WITH AN ACCOUNT OF ITS FOUNDATION AND THE WORK UNDERTAKEN.

A Letter from Father Barnum.

In order to obtain a clear idea of the work which the Society has undertaken in this remote region, and to understand how the first missions happened to be placed so far in the interior, it will help to review, briefly, the events which led to its foundation.

FOUNDATION OF THE ALASKA MISSION.

The establishment of a mission in Alaska, was a long cherished project of Abp. Seghers, and one very dear to the heart of that noble prelate. Accompanied by one of his clergymen, Rev. J. Maudart, the archbishop left Victoria, B. C., in 1877, to make a preliminary examination of the territory. The party proceeded by steamer to Sitka and from thence to Chilcat. They journeyed on foot across the divide to the head waters of the Yukon, descended the river and finally reached St. Michael's on Norton Sound. Satisfied with the prospects, the archbishop determined to start the work and applied to the Society for laborers. Fr. P. Tosi and Fr. A. Robaut were the pioneers, with whom the archbishop returned to Alaska in 1886. The little expedition retraced the same route, via Sitka, and as they proceeded down the Yukon, they made a careful scrutiny of the country, selecting the places which appeared most favorable, as sites for missions. It was during this journey, that Archbishop Seghers made known to the fathers his ardent desire of becoming a Jesuit; a fact, which has not been generally known among Ours. His resolution was, that just as soon as the work was firmly established, he would resign his high office and enter the Society, to labor as a simple *operarius* in the mission which, as an archbishop, he had founded. The sad blow which blasted these bright hopes, is well known.

Last year Fr. Tosi ordered a memorial cross, which will be erected on the site of the lonely little camp on the river shore, near Nulato, where the mighty artery of the land he loved so well, received from the archbishop's heart the crimson streamlet of his blood.[1] Fr. Tosi was obliged to return to Victoria, to convey the woful tidings, while Fr. Robaut remained to endure alone the misery of the arctic winter.

The Mission of Alaska, thus baptized in the life blood of its noble founder, and bequeathed as an heirloom to the Society, was undertaken amid the mournful strains of the *De Profundis*. Accompanied by Fr. Ragaru and Bro. Giordano, Fr. Tosi hastened back to the North. The short season of navigation by way of Norton Sound had already closed, and thus he was obliged once more to make the weary march across the mountain range. He and his companions left Victoria on the 9th of August, 1887, and on the 21st of Sept., they reached Nuklukahyet, on the upper Yukon, where they met Fr. Robaut. There was no time then to be lost, for the various Protestant sects were already entering the field. Fr. Ragaru was immediately stationed at Nuklukahyet. This was considered an important site, as it also commanded the valley of the Tananah, one of the chief tributaries of the Yukon. The other fathers proceeded further down the river to Nulato. This explains, therefore, how the first missions were founded so far inland.

ROUTES TO THE YUKON DISTRICT.

There are only two ways of reaching the Yukon district. The first leads to the source, this is the route via Sitka, or rather Juncan. This involves the hardship of a tedious journey on foot from the head of Lym Canal over the divide, to Lake Lindeman (the head waters of the Yukon) and, moreover, the construction of a boat or raft in order to descend the river. The second way is by the Alaska Commercial Company's steamers, which make a yearly visit to St. Michael's, the old Russian trading post on Norton Sound. In order to reach the Yukon from St. Michael's, it requires a dangerous and difficult journey of some eighty miles by sea, around to the mouth of the river. As it is clear that no freight can come by the Sitka route, St. Michael's is the only port for the entire district. The freight destined for the Company's posts along the Yukon, is carried from St. Michael's by some small steamers. Every trip is a risk

[1] The archbishop was not shot in the forehead, as had been reported. The assassin aimed directly at the heart, and his bullet severed the aorta.

until they are in the river. They watch the weather very closely, and take their chances. If the Government ever should take interest enough in this territory to have a survey made of the Yukon delta, which would show the main channel, the Company would transfer their post, and this dangerous journey would be avoided.

The Alaskan flotilla consists of five vessels. The Arctic, and the Yukon are the largest, and belong to the Company. The Russian priest and his brothers have one, called the Explorer. Fr. Tosi purchased the fourth, called the St. Michael. The last is an independent, named the "New Racket," which goes to the mining district. All of these boats are most ungainly scows of the primitive type, but good enough for this wilderness where they can make only one trip a year. The St. Michael is the most ship-shape one of the fleet, and about the only one, strictly "en règle," as a United States Government certificate hangs in her engine room. Before leaving San Francisco, Bro. Power was qualified as an engineer, and received his license at the office of the U. S. Inspector of boilers.

LOCATION OF THE DIFFERENT MISSIONS.

It was an utter impossibility for Fr. Tosi, with only two assistants to occupy all the points, which he and the archbishop had selected, and so he had the mortification of seeing many of the best places captured by sectarians. If Fr. Tosi had had the disposal of six men at that critical time there would now be a Jesuit hedge across the territory. As it is at present, we have three, while the Protestants who are constantly extending their operations, have no less than twenty missions, so called. The most influential and wide spread are the Presbyterians, who control almost the whole of south eastern Alaska, with stations at Sitka, Juncan, Hoonah, Klawak, Howkan and Wrangell. As their work is along the line of the steamship route, they enjoy every facility in regard to mail and supplies. Moreover, they are greatly encouraged and assisted by the tourists. A thousand-dollar collection for the "poor Indians" is almost a regular monthly occurrence during the travelling season, which is from March to November. In addition to these, the Presbyterians have established another station at Point Barrow on the Arctic. The Anglicans have Point Hope, and on the Yukon they "jumped our claims" at Anvik and Nuklukahyet. It is not at all strange that they should crowd around us. All who are familiar with "the Establishment," know perfectly well, that as the "Toros" of Anda-

lusia need the waving of the Matador's muleta to keep them lively; so the "Anglican Branch of the Church Catholic" cannot flourish with any comfort, unless it is where it can obtain some gleams of "scarlet."

The Congregationalists have their station at C. Prince of Wales. The Swedish Evangelicals have Yakutat and Unalaklik. This latter place is in every way, one of the very best positions on the coast, and the key to Kotzebue Sound. It was selected by Abp. Seghers, but we lost it by delay. The Moravians of Pennsylvania have the Kuskokwim region, where they hold three stations. Unalaska and Unga are under the control of Methodist school teachers. St. Paul's harbor is the Baptist port of entry. Douglas Island, where the great Treadwell gold mine is, belongs to the Quakers. Finally there is Annett Island, where the famous "Duncanite-Anglican" colony of malcontents from Metlakahtla took refuge, after having formally seceded from the spiritual, as well as the temporal sway of Her Britannic Majesty. From this list, it will appear that the Protestants have the lion's share of Alaskan missions.

However, an immense area yet remains open. Could we but receive several new recruits at once, while good opportunities are still available, we could immediately take some important places. If five volunteers came up, on the next trip of the San Francisco steamer, it would help the progress of the faith here, far more than the yearly arrival of one. At present we have two missions on the Yukon. The upper one is at Nulato, while the second, and more important, is situated a little below Anvick, at a place called Kozyrevsky. Here the Sisters of St. Ann, six in number, have charge of our school which enjoys a most favorable reputation. Our third mission, where I am stationed, in on the coast.

A glance at the map will show the vast field yet unoccupied. The Yukon delta, the region along Kotzebue Sound, and the Kuskokwim country are three important centres, which we could have, if those five volunteers only made their appearance. After this general survey, let us turn to the Coast Mission, to which I was appointed on my arrival at St. Michael's. If you consult a map of Alaska, you will notice midway between the mouths of the Yukon and Kuskokwim, and directly opposite the Island of Nunivak, an area marked Nelson's Island. On the north shore of this island, near the headland called Cape Vancouver, there is a large half-moon bay. The points of this bay are formed by two lofty promontories which are connected by a range of volcanic hills. This range encircles a great marshy plain or "tundra," through which flows a blackish stream called

Tununa. The course of this stream is nearly due north, but suddenly when it arrives within a hundred yards of the sea, the Tununa turns abruptly to the west and flows along parallel with the coast for a quarter of a mile, before it finally enters the sea. On the narrow little strip, or rather sand-bar which is thus left between the river and the sea is situated, what we call "the Coast Mission." The shore line, rivers, etc., as represented on the maps of Alaska are more or less fanciful, and it may be also added, that few of the high sounding names which appear on them are ever used here. For example, our island is only known as Kalaooyet.

DESCRIPTION OF A MISSION HOUSE.

This lonely station, which is 400 miles from St. Michael's, consists of a hastily constructed edifice in the home-made style. Three years ago, while searching for a location, the fathers arrived here, and selected this spot. Some drift wood was collected, and with what few tools they had managed to bring along with them, work was begun. Fr. Tosi was architect and master-workman, Fr. Treca, who had then just arrived in Alaska, held the responsible position of consulting engineer, log roller, and cook. The result of their combined efforts, impeded by several good natured natives, is our extraordinary domicile, which partakes of the features of an old Virginia smoke-house, a Harlem shanty, and a native barrabora. The plans and specifications called for a building eighteen feet wide by twenty long. Two of the sides of the house may agree with the measurements of the original design, but the other two surely differ. Furthermore, one gable leans inward, while the corresponding one projects to such an extent, that no less than four large props have been required to be placed against it to hold it in check. As yet I have never been able to determine which is the front of the house, as there is nothing whatever, either around or within to indicate it; even the entrance affords no clue, for it is merely a side door. "The Domicile" is built of forty logs, so it is ten courses high, and therefore not to be styled a lofty structure. The spaces between the logs are caulked with moss. Sometimes during a storm, pieces of this stuffing will fly out. When this occurs, it produces a panic just as an alarm of fire; for the rush of cold air comes in with a force like that of steam from a boiler. The roof is composed of split logs laid close together. The crevices are filled with straw, the whole roof is then covered with tarred paper, and over this is placed a covering of sods, and finally a thick layer of earth. Every spring the vege-

tation on the roof is always greatly ahead of the other. In spite of the immense weight of this roof the furious winter gales make the poor little shanty almost rock. Sometimes, on account of its exposed situation, it has been so completely buried in the snow, that the fathers actually could not get out, until the natives kindly came and disinterred them.

The interior of the Domicile is divided into two unequal compartments by a piece of an old sail. The larger of these is the Basilica of Sant' Alfonso, and the other is the Superior's room. As this room has a small cooking stove in one corner, it serves as kitchen and also as refectory and recreation room. Moreover, it has a shelf of books, and on another shelf there is a can of castor-oil and a jar of pills, so this same room ranks as library and pharmacy. Up above, there is a little cockloft scarcely high enough in the centre to stand upright, where Br. Cunningham and I have our bunks, in among the provisions. The crowning glory of the Domicile is its great west window. It is the handiwork of Fr. Treca, and fashioned after an antique model, if I remember rightly, the Hotel de Ville at Douay. Six photographic plates were sacrificed for the purpose. These sensitive little things, had their film ruthlessly scraped off and were then inserted in a curiously wrought frame, but I need not say more about this grand *chef d'œuvre*, for, after all, windows are of no use whatever up here. In summer time you do not need them, and in winter time you cannot see through them. Nearly an inch of solid ice forms on the *inside*, exactly as if extra panes of ground glass were set in the sash. This icy curtain not only helps to chill the room, but it renders the glass so opaque that you cannot distinguish between day and night.

EXTENT OF THE COAST MISSION. — A TUNDRA.

The territory which Fr. Tosi has allotted to the care of the Coast Missions is of no small extent, for he gave generously. It embraces the whole of the region alluded to already in designating the situation of our establishment at Kalaooyet, that is to say the Delta of the Yukon, and from thence along down to the Kuskokwim, as well as the slightly known island of Nunivak. Fr. Muset has already explored the southern portion and Fr. Treca has visited a great deal of the upper part. The Moravians have their station on the Kuskokwim, while the Russian stronghold is at the head of the Yukon delta, so Fr. Muset borders on heresy and Fr. Treca on schism, and I am plunged in infidelity.

The expedition to Nunivak is yet to be undertaken, several good reasons have delayed it so far. On a clear day the shore of this island can be seen from the lofty headland of Cape Vancouver. The intervening arm of the sea is a very tempestuous sheet of water, and so full of powerful currents, that it never freezes over. Once a year a few of the islanders come over here to trade, and we always make it a point to get acquainted with them. There is also a considerable difference in the dialect there. The whalers stop there occasionally and their visits are always a source of evil.

All the upper region of Alaska extending along the shore of Behring's Sea, presents the same general features. This vast desolate area is entirely devoid of trees and is intersected by innumerable rivers. The silt deposited by these rivers has rendered the sea so shallow that for miles from the shore there is not water enough at low tide to float a row-boat. The whole country is volcanic, immense lava beds and extinct craters are everywhere to be met with. There are interminable wet plains, called by the Russian name of *Tundra*. The Tundras are covered with a rank growth of moss, in which the feet sink so deep, that travelling over them is well nigh impossible, except during the winter season. Throughout all this region the scenery is not only most monotonous, but inexpressibly dreary. All that presents itself to the eye, is the cold grey sea, with a cold grey stretch of country, covered by a cold grey sky. I am awfully aware of what has been written concerning the grandeur and the marvels of Alaska's scenery, its glaciers, volcanoes, and natural wonders; but remember, that all these brilliant descriptions, refer to south eastern Alaska, which is, in every respect, an entirely distinct region.

This country is so immense, that each of its great divisions presents totally distinct characteristics. Alaska has kindly heaped up all her marvels on her threshold, hence there are no inducements to tourists ever to venture beyond it. Mother earth is a cruel parent to her Polar children, for them she produces none of the necessaries of life. Hence their lot would indeed be hard, were it not that the sea affords them all they need, and to it they have recourse for food, clothing, and even fuel. It may sound strange to speak of going to sea for wood. The great spring freshets of the Yukon, Kuskokwim and other rivers, bring down immense quantities of trees, and the various currents of the sea distribute this driftwood along the coast. Stockton's expression "Mother Ocean," which is so amusing in his tale

of the "Merry Chaunter," would have a deep significance to our poor Eskimo, were they only able to appreciate it.

NATIVE VILLAGES.

The villages all through this portion of Alaska are not places of permanent residence, for the vicissitudes of Arctic life force the natives to adopt a nomadic existence. The first question always in regard to a village is, to find out during what season of the year it is occupied. Certain villages are inhabited only during the winter; when summer comes the residents betake themselves to other quarters. Moreover, all the inhabitants of a winter village may not proceed to the same summer resort; neither, after the season is ended, will all return to the village whence they came. Thus, there is a constant mingling and shifting from village to village, which will not seem at all unreasonable, when the conditions of life here are fully understood. Fish, wood, and water are the essentials, a place which afforded these three things would afford also a permanent home; and such a place is exactly what these poor creatures have always been looking for. A place may prove well adapted to winter residence, but entirely unsuitable for summer, and vice versa.

There are villages along the coast conveniently situated on the tracks followed by the salmon, herring, seals, etc., in their annual passage, but it is generally the case, that at these identical points, no drift wood is ever found; or there is no fresh water. So, as soon as the supply of fish is obtained, the families have to move away. Again it happens, that new sand-bars, or some other cause will make the fish desert an accustomed track and thus depopulate a number of villages. Furthermore, a village may be situated at a place, where fish are plentiful, and wood abundant, yet during summer it has to be deserted on account of inundations. This is the case with many winter villages, which become impenetrable quagmires during the warm season. Finally, the mosquito plague renders many villages uninhabitable during a portion of the year; this is common in the delta of the Yukon. When all these circumstances are fully taken into consideration, it will be clearly seen that it is stern necessity, and not caprice, that forces our poor Eskimo to wander from place to place.

This will also serve to explain another very important point; viz., the difficulty of fixing a mission in this country. According to the condition of affairs here the shepherd should move around with his flock. We realize that this is

what we shall eventually have to do. At present circumstances are such that we cannot do it. Our place here is inhabited only during a part of the spring, during the season when the herring pass. There are some stragglers who return in the autumn, for a short time. During the rest of the year the only residents are the household of a trader.

The names of the villages generally end in "mut" or "gamut;" exceptions, however, are numerous; for instance, we have near here Kipniak, Kashunok, Chakchak, and Eskinok. Usually a village takes the name of any little stream near by. On the Kalaosok river, is Kalaosagamut, and on the Tununa, where we are situated, our place is Tununagamut; and in like manner you can run the gamut all over the map. Real estate here in the far north is a matter of no value whatever; metes and bounds are unknown, and far from aspiring to be a lord of many acres, no man here cares a fish-bone for land. The villages are organized on a very convenient socialistic plan. The main edifice of every settlement is called the Casine. Around this the private residences or Barraboras are grouped without any regard to regularity. Near each barrabora is its storehouse called a cache or lafkak.

DESCRIPTION OF A CASINE.

The Casine[2] is the great local institution of Alaska. It is common property, and serves as the exchange, club-house, restaurant, work-shop, bath-house, hospital, theatre, etc. for the residents of the village, and also as the hotel for any stranger, and, I may add, the chapel of the missionary. According to Eskimo etiquette the casine is reserved solely for men; women and children rarely invade its precincts. At meal times, or rather at all hours, wives bring the food which they have prepared as far as the inner entrance. This rigid seclusion will appear all the more appropriate when it is remembered, that the first thing the men do, on entering the casine, is to disrobe and search for vermin (of which more anon), and moreover the majority seldom trouble themselves about resuming their raiment, until they are ready to go out. The condensation caused by the sudden change of temperature renders the clothes so wet, that after all it is only natural that the natives should immediately remove them. We know the inconvenience, as everything on us, as well as all the things in our valises, become soaked. A

[2] This word is spelled *casine* by Father Barnum. In all former communications from Alaska it has been spelled casino and cacino; we retain Father Barnum's spelling.

casine can be described as simply a cellar with a roof over it. It is a deep square excavation, with a pyramidal roof of rough logs, covered thickly with earth; at even a short distance it can be easily mistaken for a small hillock. The only light and ventilation is by a little opening at the top, which is protected by a curtain made of fish skin. The internal arrangement varies in different places, in respect to details, but the main features are the same. Around three sides of the interior a bank of earth is left, which extends like a broad step or divan. On this the natives sit in their customary squatting attitude. Some casines have a second and more narrow divan, extending from the wall, above the other. On extraordinary occasions a third one is added. This is formed of three little flat sleds called Kamegatek. A line of these Kamegatek, suspended from the roof by skin ropes, will extend all around the casine. Thus space is economized and a large number of persons accommodated. At a festival on the mainland, I counted some 450 men in the casine, all ranged around the sides in regular rows, one tier above the other like books in a library. On the fourth side of the casine the main divan extends only a short distance from the corners, leaving free the middle portion where the entrance is situated. In the centre of the floor is a large square pit covered with logs. In this pit, during the time of the bath, a large fire is built. At other times no fire is used, as the presence of a number of persons in an air-tight apartment suffices of itself to keep the temperature a little above the freezing point, which is considered comfortable enough in a country where wood is so precious.

The casine has no door in our sense of the word; the following ingenious method is used instead. Close by there is a little structure which serves as a vestibule. This has a large hole in the floor, and from the bottom of this hole or shaft extends a tunnel which terminates in the fire-pit of the casine. A person desiring to enter a casine goes into the vestibule, jumps down into the hole, and then crawls along the tunnel until he reaches a corresponding hole in the floor of the casine. Woe to the luckless stranger who fails to emerge as soon as this hole is reached, for should he proceed any further, he will discover that the short section of the tunnel, which remains between this exit and the fire-pit, is the sink. Crawling along in the dark slippery tunnel is not a graceful proceeding, and this bobbing up from the hole is decidedly an abrupt manner of making one's appearance in society. Even Mr. Turveydrop would have found it puzzling to accomplish this "Jack in the box" act, with his accustomed dignity. The departure is fully as ludicrous.

The soft boots and fur clothing make no rustling and you behold the inmates disappear instantly and silently through the floor, after the fashion of imps in a pantomime. The interior of the casine is always gloomy, the sides and roof are blackened with smoke and covered thickly with soot.

The mode of illuminating these residences is primitive. The lamps used are little clay saucers; in these a lamp of blubber is placed, or some oil is poured, and the wick, which consists of a fibre of moss, is stuck against the edge. These lamps afford a poor light, but an immense amount of foul smoke; still they have one advantage, they are non-explosive. The smoke blackens the faces of the inmates, so that they appear like a minstrel troupe, just ready to go on the stage. Oil obtained from the seals taken in the spring does not smell badly, while that which is gotten in the autumn has the most abominable odor.

A funny incident connected with lamps, occurred during the festival which I mentioned above. Among the visitors there was a man whom we knew very well, from the neighboring village of Kashunok, whose name was Kukuyak. Kukuyak had come to the festival along with his mother, a verminiferous witch-like old woman with a long name, which I at once abbreviated to "Madame de Kashunok." While looking over the crowded assemblage, on an occasion when women were allowed to be present in the casine, I noticed Madame de Kashunok comfortably seated on a bundle of dried salmon, with Kukuyak close beside her. The body of an old frying-pan, which was used as a lamp, was hanging exactly over the lady's head. Some one, on the third tier, happened to kick this lamp, and about a pint of the rich warm oil flowed directly down upon Madame de Kashunok's head, and over her "set of furs." Such a contretemps, occuring in a drawing room elsewhere, would certainly have been attended with apologies, condolences, and hysterics, but not so here. The Madame's serenity was not disturbed in the least degree, in fact she paid no attention to it whatever; but Kukuyak, as a dutiful son, seized a dry salmon, with which he briskly rubbed the head and shoulders of his parent, and then calmly proceeded to eat the improvised handkerchief! No less than five times during the course of the entertainment, that old frying-pan, which was regularly refilled, sent its greasy contents down upon Mme. de Kashunok's devoted head, and each time the faithful Kukuyak promptly came to the rescue with a "salmon-kerchief."

Whenever it is desired to convert the casine into a bath-

house, the logs covering the great central pit are rolled aside. A large fire is then kindled, soon the interior becomes like an oven, the smoke and sparks pass out through the ventilator, and at night the casine resembles a miniature volcano. When the fire has burned down sufficiently, the ventilator is closed, and the men enter for their vapor bath. After they have been in the heat as long as they desire, they rush out and take a plunge into the water or a roll in the snow, according to the season.

The barraboras, or private houses, are constructed on the same general plan as the casine. They are somewhat smaller, and have only one very broad divan around; as they are never used for the vapor bath, they are without the fire hole. Several families generally occupy the same barrabora. Sections of the divan are allotted to each, and these are frequently curtained off by large straw mats called a tupigak. These strips of straw carpet are beautifully woven by the women, and resemble the matting commonly used in the United States. Whenever we stop at a casine, one of these mats is always spread for us in the place of honor.

VERMIN.

These poor creatures are probably the dirtiest race of beings on the earth. In their dress, habitation, and diet, they are utterly filthy. That which may be related without offense, concerning them and their personal habits, is insufficient to convey anything like a description. Their food alone will afford a slight clue to the rest, when you learn that their daintiest dishes consist of putrified matter reeking with maggots. There is nothing too foul for them to eat. They are always covered with dirt and vermin, and their houses are truly like pig-sties. Babies have been presented for baptism, so thickly covered with vermin, that these had to be scraped away before the water could be poured over the head. None of them can approach you unawares, as you are sure to smell him from afar. After Mass the atmosphere of our little chapel is sickening, while in the casines it is actually overpowering. Fr. Muset, who has become somewhat accustomed to it now, does not experience any greater annoyance, after a night passed in one of these filthy holes, than merely a tendency to faint on emerging into the fresh air.

As I have already had occasion to allude to vermin, I may as well devote a paragraph here, to these interesting creatures. In Alaska, the louse and the missionary are "one and inseparable," of course this intimacy is entirely

due to the obstinate infatuation of the louse. In the beginning, the missionary rejects the overtures of the insinuating insect, and seeks to avoid companionship, but his efforts are in vain, the louse will not be repulsed; the intimacy is inevitable. Humiliating as the confession may sound, it is sad but true. We are all lousy, and we are lousy all the time! When I landed at St. Michael's, we camped on the bluff for two weeks, while the steamer discharged cargo. Soon I noticed a little rash which broke out on my neck. I paid no attention to it, expecting that it would soon pass away. Next I became convinced that I had caught the itch; I knew nothing about lice then, and so I felt rather badly over "my itch," but determined not to say anything about it to Fr. Tosi, until after the steamer had left the port, for I did not want to be sent back. Keeping quiet when with the other fathers was a trial too hard to describe. One day, however, I had to rub a speck on the shoulder of my coat, and a father remarked "So you have gotten some already," and added to my great amazement "that his were worrying him." That settled it, I could remain in Alaska, and could scratch freely, morning, noon, and night. It is impossible to keep free from these pests. New comers try it, but soon give up. Every time you enter a casine you get a fresh supply. Every native who comes near you, leaves you a contribution. The chapel is full of them after every service. When you visit the sick, or come in contact with the people in any way, you are bound to catch them, and they abound the whole year. We simply have to get used to them, and be satisfied with keeping the number down by constant vigilance. "I have just killed fifty" is a common remark. Let me suggest here, in parenthesis,—Do not bring gray underwear up here; *crede experto*, there is not contrast enough. You may say "this is perfectly horrid, why don't the fathers wash?" It is horrid I know, and promptly admit, but still these are facts Alaskan; now about washing, there's the rub! Their apparel, which consists of a fur "parki" and a pair of long boots, is never subjected to the ordeal of the wringer and mangle.

NATIVE DRESS.

The parki is a long loose garment made of skins. It is provided with a capacious hood, which is bound along the edge with a strip of the longest fur which they can obtain, that of the wolf is the most desirable. When the hood is drawn over the head, the long hairs of this band project outwards, and thus it shields the face from the torture caused by the flying snow of the winter storms. Parkis which are

composed of small skins such as squirrel, etc., have always the tails left on, and in the opinion of the natives this enhances the beauty of the dress. In our part of Alaska many wear parkis made of the skins of the wild geese. A person dressed in a new goose parki appears as if he had just been tarred and feathered. These goose-hide garments are not very durable. They are easily torn and, besides, the feathers are continually dropping off. The little room which serves as our chapel, is so littered after every service with the feathers which have been shed by the congregation, that it resembles a hen-house of the temperate zone.

In very cold weather (as most of it is) the natives wear a second or over-parki made of fish skin. Although this is a stiff and noisy article of dress, yet it possesses one great advantage, that in a case of necessity the wearer can eat it. This proves the superiority of Arctic attire, for no broadcloth overcoat would ever serve as a lunch. Of course we wear the native dress, except when we are at home; our parkis are of squirrel or deer. Our over-parkis however do not follow the native fashion, for they are made of blue jean. The women wear a long parki with the edges rounded in front and behind, then, as an additional precaution against the cold, they run a quill through the nose.

The native boots are long and usually made of the skin of the common hair-seal, which is very unlike its famous fur-bearing cousin; the soles are flat and cut from the tougher parts of the skin. A wisp of soft straw is placed within each boot and that is renewed as often as necessary. When travelling, a pair of overboots of the same style is worn. These native boots cannot be surpassed for warmth, comfort, and durability, and so they are immediately adopted by all new comers. If the simple secret of a slight coating of straw around the foot were only known "down below," there would be no complaints of cold feet during the few chilly days which you call winter.

Many of the natives wear, during our warm interval, parkis made of common cotton drill, which they obtain at the trading posts of the A. C. Co. Two yards is the exact amount required and not a shred of the material remains when the parki is finished. The drill is measured by being stretched along the arms from the finger tips. When they come to the mission to trade for fish, etc., if they want drill, they always prefer that Br. Cunningham, who is very tall, should serve as the unit of measure.

In wet weather the natives wear a splendid waterproof which is called an emaranetik. The Russians termed it Kamleika. It is an over-parki composed of narrow strips

of membrane dexterously sewn together, with a peculiar water-tight stitch. It requires some practice to put on an emaranetik without injuring it, for when dry, it shrinks and becomes stiff; but it regains its pliability as soon as it is exposed to the dampness. The membrane most used for these waterproofs, is the entrail of the beluga, or to use the native term Ch'tok. The word beluga, which is the Russian name for the great sturgeon, is used here to designate a large species of porpoise, which is perfectly milk-white. They abound in Behring's Sea, and I think that they are seen occasionally in the gulf of St. Lawrence. Whenever one of these animals is captured, there is always a grand feast for several days. Blocks of *raw* blubber, about a foot square and four inches thick, are neatly cut off the carcass. Several of these delicate little sandwiches form merely an appetizer, while the guests await the more substantial repast in the *pot-au-feu*. The intestine after having been dried, is carefully slit open along its entire length and rolled up. These rolls constitute an important item in the domestic stores of a native household. An Eskimo lady seated in the mud, cleaning beluga entrails, presents a spectacle which defies both pen and camera; for neither can convey the *smell;* and without this essential accompaniment the picture is lifeless. In fact I can safely assert, that any Alaskan picture or description, of what kind soever, unless perhaps it be of a glacier, is incomplete on this account.

There is an universal taste for jewelry among our natives; all are very fond of adorning themselves with earrings. The men wear them less than the women, except on grand occasions. On account of the weight of these barbaric ornaments, the ears are so lengthened that if they only pointed upwards these ichthyophagous nomads would look like mules. The nose ring is confined to the gentler sex. They pierce a hole through the nasal septum, large enough in some cases to admit an ordinary lead-pencil, and through this they pass ivory ornaments. A few large blue beads strung on a wire forms the common every-day nose-gay.

Both sexes wear labrets and there is great variety in the style of inserting them. The women pierce two holes in the lower lip near the base of the eye teeth, while the men insert their labrets close to the corners of the mouth. Often these labrets are very heavy and the weight distorts the features and impedes the articulation. A fashionable Eskimo gentleman adorned with a full set of labrets, together with the regulation streak of black paint across his forehead, and three streaks of blue down his chin, resembles a patient suffering with some new kind of boils.

THE FOOD.

As I have already alluded to the nature of the food used by the natives here, it may be well to add a few details, which will show the status of gastronomy in these parts. Let us, then, cast a glance over the Eskimo menu, and while I present the dishes, you—well, you can hold your nose. We need not mind the more simple articles of diet, such as whales and walruses, but only the entrées. The first, and most highly esteemed of these, is a fragrant dainty, justly termed *Tuplicherat* (Tuplicherat is from the radical tupchartok, to stink), but do not look down yet. It is always made during the warm season at the time of the salmon fishery. The preparation, which is extremely simple, is as follows. A hole is dug in the ground, close to the entrance of the barrabora, and this is filled up with raw salmon heads. After ten days of exposure to the sun, the combined effect of the heat, surface drainage and innumerable visits of the dogs, begins to show, and the hole presents a lively sight, for the fish heads are in constant motion. A few days longer to allow the worms their full growth, and then the family gather to the banquet, and not a vestige of the putrified mass will remain, "but the scent of the roses will cling to it still."

Can I help you to a little more? Well, we will bring on the next dish, it is also a favorite, equally fragrant and equally simple in its preparation, boiled eggs! Of course, fondness for boiled eggs is not confined to the Pole, it is wide-spread, but with the stern proviso that the egg be fresh, whereas, up here we prefer them more mature. The eggs commonly used here, are those of the wild geese. Our natives distinguish two varieties, which hitherto have never succeeded in winning their way to popular favor elsewhere. The first, are those collected soon after the arrival of the geese. These "green" eggs are then exposed for a long time to the genial rays of the sun, until they become sufficiently addled to suit the native taste. The second variety is somewhat more gamey, and consists of eggs expressly selected later on, just at the period when mother goose was considering that her sedentary labors were almost concluded. I have watched (of course from the windward side) a group of *bon vivants* gathered around a fire, devouring half-cooked rotten eggs, and constantly adding more to the pot, until they were so completely gorged, that like drunken men they would fall over, one by one, and sleep.

"Kamamok" comes next; compared with the others, it will appear delicious. It is a *mayonnaise,* consisting of stale

fish roe mashed up with stale salmon-berries, and highly flavored with stale seal oil.

The salmon-berry which grows abundantly here, is a small fruit somewhat like the wild raspberry in shape and of a yellow color. Although dry and hard, and without any decided flavor, they are greatly relished by the natives. Immense quantities are gathered and stored away for the winter. These berries are used in most of the fancy dishes. *Tumutchok* is the next and very similar in composition. In place of roe, the raw livers of a small species of codfish are mixed with the berries and seal oil.

We are now at the pride of the menu—*Akutok*, the choicest of all Eskimo delicacies. This Arctic ambrosia is composed of salmon-berries, seal oil, and deer tallow; these ingredients are boiled together, and when cool they are mixed with snow, a refreshing compound worthy to rank with some of your ice cream.

While these latter viands appear less abominable than the first two, nevertheless the foul odor and repulsive taste of seal oil alone, not to mention the dirty way in which the food is prepared and handled, makes actual starvation a *sine qua non* for accepting Eskimo hospitality. Fr. Treca was so near the verge of this condition, during one of his late trips, that he ventured to try some Tumutchok. For my part, I am yet in the rudiments, and have not reached as far as the made dishes. I passed well enough in beluga blubber; but as the piece I received was only a week old, it could still be styled fresh. However, I failed ignominiously in seal. Four times I sat down to it both as soup and stew, but after each meal—Oh! This glance at the diet of society in the "upper circle" will convince you that my account of their odoriferous properties is not strained.

SICKNESS.

Their foul food causes much sickness among them. Whenever anyone is even slightly indisposed he will come directly to us, so we always keep a quantity of medicine at the mission. Castor-oil is of no use whatever, for we cannot convince our benighted invalids that it is a nauseous remedy, and not a delicious foreign cordial. We have to limit a dose to four tablespoonfuls, and allow only one dose at a sickness, relapses included. An old fellow, called Avunok, happened to have a slight attack of the usual complaint (it was about the egg season), and came to us for treatment. It was Avunok's first introduction to castor-oil. In the transport of delight he unwarily exclaimed, ashertok!

(splendid.) His complaint at once assumed a chronic form, with no prospect of recovery. He came twice a day and then three times. Unfortunately for him, the 'ashertok' betrayed him, so we changed the treatment, and administered a tomato can of strong epsom salts, which immediately wrought a cure. Strange to say, these people never use salt, and have no relish whatever for anything saline. Cathartic pills present the same difficulty as castor-oil, our patients obstinately refuse "to take them"—for they will persist in slowly chewing up the delightful little *bonbons*. I let them "chew" till they finish the sixth, after that, if more medicine is needed, it is epsom salts, in spite of all entreaties.

Missionaries here must expect a great deal of medical practice. It is very important and serves, moreover, to weaken the popular confidence in the *tunroks* or sorcerers, who are called on to perform their grotesque antics over the sick. In our vicinity, the adherents of the old school of Therapeutics have gradually disappeared. Invalids no longer seek relief from a *bal masqué*, or hope for benefit from the sedative influence of the drum and rattle. Each missionary should have a good large medicine case and be well supplied with extra medicines. Fancy little pocket-cases, such as physicians use, whose patients are provided with home comforts, will not be of much service here.

Our Eskimo are greatly afraid of any contact with the dead. This timidity is carried to such an extent that really inhuman measures are resorted to, in order to avoid the calamity of a death occurring in a casine. When they find that a sick person is evidently sinking, they immediately carry him outside and leave him. If it is during the terrible winter cold, they cut blocks of snow with which they build a rough little shelter just large enough for one person, and in this frigid "ante-tomb" the poor invalid is hastily placed, and then left to meet death alone and unattended. They are not naturally cruel, on the contrary, they are most gentle and devoted to one another. I can only explain this neglect of the dying, on the supposition that it is the most simple means to save themselves the distress of witnessing the pains, which they are utterly helpless to alleviate.

THE CLIMATE.

We have only two seasons here, summer and winter. Up in the interior where there is vegetation, there may be some difference. With us the summer is very wet, and most of the time exceedingly dreary, on account of the immense

amount of fog. However, when the weather is clear, it is very pleasant. The chief beauty of this season consists in the duration of light. The sky is brilliant all the time. The distance between the points where the sun sets and where it rises is so slight, that the last hues of evening merge into the glow of the aurora.

Winter comes suddenly and in full regalia; there is no gentle gradation about its approach. The Arctic cold is dry and intense. On a calm day, one can move about out of doors without discomfort; of course, care has to be taken that the face or hands may not freeze. If there is any wind, the case is very different. The dreariest feature of winter is the darkness. The long hours of gloom, from two in the afternoon until ten in the morning, render this season very monotonous. Most of the time it is cloudy and a lamp is needed the whole day. There is a constant succession of storms, terrific blizzards lasting from three to five days, during which one cannot venture out of doors, except at the risk of life. The fury of these winter storms, which occur about weekly, cannot be described; one must experience them to have a fair appreciation of the storm king's fearful power. In March the sun begins to have more power, and then the eyes are affected by the glare. This snow blindness is extremely troublesome and productive of much pain. Sometimes after a trip the fathers are laid up for several days, until the inflammation of the eyes has subsided. Smoked spectacles, of course, would prevent snow blindness, but the metallic rims render them unbearable; goggles are much better. About the 10th of June the ice disappears and the long winter is over at last.

The A. C. Company's steamer, with the mail, arrives at St. Michael's in July. There is a general gathering then, from all the various missions. All go to obtain their mail and supplies, and camp around the agency during their stay. From our place to St. Michael's is a sea journey of 400 miles. Often we are far out of sight of land, so it is really a most dangerous journey for amateur navigators, with a very ill-equipped boat. It requires at least one month to make the round trip, as there are so many delays on account of storms and we have to double two very formidable capes on the way. During these delays, when the boat is storm-bound, the father visits any village near, to instruct and baptize. The real hardship, to which a missionary is exposed here, is travelling. Summer or winter the case is the same; in every journey he finds himself beset by dangers. Our present circumstances require us to undertake trips, under such unfavorable conditions, that elsewhere they would be

hardly attempted, on account of the extreme risk connected with them.

OUR MINISTRY AND RITUAL.

Our most important ministry, at present, is the baptism of infants. Twice a year the fathers make long excursions in their respective districts,[3] visiting all the villages and seeking out all the little settlements they can hear of on the way. The natives are now accustomed to these visits, and generally present their children for baptism ; sometimes they are superstitious about it. The fathers are working on a census and *status animarum*, but owing to many difficulties, it is not yet perfect. The number of natives amounts to about two thousand, but there are places yet to be visited.

The people living around the Mission attend regularly at church. They assemble every evening to recite the night prayers and a short catechism. On Sundays and festivals we have Benediction ; all come, even the so-called Russians, and all are taught the prayers and Christian doctrine. Our mode of announcing Sundays and holidays to the faithful is as follows : When a white pennant displaying a red cross is hoisted during the afternoon, they know that on the morrow they must come to Mass. When the stars and stripes float from the mission flag-staff, then they know that it is some American holiday. They watch the flag-pole very closely. Once when the brother incautiously strung up a brace of wild geese, as the readiest means of placing them in safety, the vigilant observers construed the new signal as an invitation to dine with us, and promptly responded. There is one little feature in the Eskimo ritual, which I must mention. In the *Missa cantata*, when the celebrant intones *per omnia sæcula*, he adds nannerchi (stand up), and in like manner he sings *Dominus vobiscum* chiskomerchi (kneel down), however, this will vanish when our neophytes become more familiar with the liturgy. It is very unreasonable to expect too much, at first, from a primitive simple-minded race. Thus far they have made really great progress. All of our little flock here at the mission know now, that it is highly unbecoming to disrobe themselves in the chapel, or to massacre vermin during the time of service. Nevertheless I should add, that *one notice* did not suffice to produce the desired effect.

The children are very bright and learn rapidly. They have been taught the *Tantum Ergo* and about twenty more Latin hymns! They sing the *Kyrie*, *Gloria*, *Credo*, and all the responses of the Mass, with such precision that, were it

[3] Last year Fr. Muset travelled 1000 miles with his dog team.

not for one thing only, want of pocket-handkerchiefs, you might imagine yourself at "16th St." or even in the Sistine Chapel. We have one young boy in the choir, a half-breed cherub, with a voice like a bird. Fr. Treca calls him "The little John." This poor child was baptized by a Russian half-breed, said to have been a deacon, who left the ministry years ago to enter the service of the Fur Co. All hands got gloriously drunk on the occasion, for the child's baptism was made a social festivity. The question of Russian baptisms here in Alaska, is one of very great importance.

NATIVE NAMES.

Among our Eskimo there are no names special to each sex, neither are the names permanently retained. A person will change his name as often as he pleases, and this makes the task of obtaining a correct census so difficult. It may be not uninteresting, if I add here a few examples of native names:— Apóreak — Kukúyak — Avunok — Katópan — Atrílinok — Anánaran — Kukálrea — Ilanok — Inamorálrea — Shánok. These signify common objects or natural traits, such as Big knife — Long pole — Sore eyes — Lazy bones (Shanok), etc., and hence afford no clue to relationship or baptism. None of those who have been baptized by the Russians have ever been taught to retain their Christian names, or to understand that this served to distinguish them from the unbaptized. We always give the parents a card with their child's name on it, they generally preserve it carefully. Sometimes a woman will come to the mission and hold up a bundle of fur with the query, "What is my baby's name?" whereupon the baptismal record has to be searched in order to refresh the maternal memory.

DIFFICULTY OF THE NATIVE LANGUAGE.

On arriving in Alaska, the first thing the missionary has to do, is to learn the language of the district in which he is stationed. It is hard for those who are accustomed to the aid of grammars and dictionaries, to realize what trouble it is to acquire a strange idiom without any help. One would scarcely believe what an amount of patient investigation is necessary to obtain the various expressions, so as to feel sure of their exact meaning. Let us take an example. Suppose we are in a boat, you pick up an oar, point to it and say, "Cha" = what? The native whom you address, gazes placidly at you, and says; Chuya-ugeeakoa, which means, "I would like some tobacco." You proceed to write in

your note-book, Oar = Chuya-ugeeakoa; you feel that you have a start, and so you endeavor to obtain the verb. Therefore you row a few strokes, and then you "cha" again. Probably by this time he is sulky at not receiving the desired chew, or he is somewhat suspicious over that mysterious proceeding of yours with the pencil, so he pays no further attention to you. If he is a very intelligent fellow, he will say "Thou *hast been* rowing. Splendid! down it goes in the note-book. You notice that there is no similarity between the two words; well, after all, there is none in English either. Next you point to one who is rowing near you, and "cha." The answer comes, and *it is in the dual*, but down it goes as your "third singular." Now you brace for a mighty effort, the hardest of all, to obtain the first person singular. "How do you say, I row?" is what you express as clearly as you can. *Thou rowest* is the invariable reply. Or he may suppose you wish a friendly criticism on your stroke, and with native simplicity says, "Thou rowest very poorly." For the 1st plural you designate yourself and others, and the reply is, "Ye row." When you get to the third plural and point to all rowing, you promptly get the word, "We are tired of rowing." They wish to rest and to have something to eat. When you have made out your paradigm at the mission, it will run, in English, somewhat as follows:

Oar = I would like some tobacco.

1st	person	Sing.	Thou rowest very poorly.
2nd	"	"	What do you want.
3rd	"	"	You both are rowing.
1st	"	Plur.	Ye row.
2nd	"	"	Thou hast been rowing.
3rd	"	"	We are tired of rowing.

After this comes the verification, which is far more difficult and slow. You soon find out by continual research and comparison, that there is evidently something wrong about that word for oar. Instead of chuya-ugeeakoa, you discover that it should be chavutet. Then you notice that on using the first person singular of your verb, that the person addressed appears neither interested nor flattered, so it must be wrong too, and thus the whole tense is laboriously reconstructed.

PROBLEMS IN TRANSLATION.

After one has succeeded in being able to converse a little, there are fresh difficulties to surmount in the explanation of Christian doctrine. Take one example. Suppose the expression "Crown of thorns" is to be translated. Now ob-

serve the difficulty in rendering these words intelligible to an Eskimo. In explaining what a thorn is, you may say, it is something resembling a fish bone, which grows upon certain trees and shrubs, but in this desolate frozen waste, there are neither trees nor shrubs. Here at the outset you are hampered. It is true that they are familiar with drift-wood, but you will find it hard to convey any idea of the luxuriant vegetation of a virgin forest from these battered logs. Then the word crown is simply untranslatable, and, moreover, as a symbol of royalty, it brings the fresh difficulty of explaining what is meant by a king. These people have not a sufficient notion of an organized government to understand even the rudimentary grades of social ranks, much less to comprehend what a royal personage is, or to appreciate the distinctive insignia of royalty. Among themselves there are no strifes, no masters or servants, no one seeks to coerce others or amass a surplus, none are rich and none are poor. They share equally all they have. As an example, when a man's wife brings his food to the casine, he regularly divides it among all present. It is true that this often renders his share very small, but he is certain to get more as soon as the next one's meal is brought in. So when a seal or walrus is killed, each one receives a regular share according to an established scale. In order to convey to their minds an idea of a king, one would have to describe a saint, as St. Ignatius does in the exercises, and then the description would hardly harmonize with our historical data regarding monarchs, as Herod, for instance. Moreover, apart from its symbolism, the word crown presents another difficulty. Here the custom is for men, women and children to go bareheaded. Hats and bonnets, helmets, and diadems, veils and wreaths, are all unknown. In winter the hood of the parki is worn, but this is not its exclusive use, for it is the little Eskimo's cradle. Besides, crowns are of gold and adorned with gems, and these people are unacquainted with the precious metals, and entirely ignorant of precious stones. The only metal known here is iron and that only in its manufactured state. It is hardly possible that they would be deeply impressed by the majesty of a mysterious individual whose head-gear consisted of a "yellow iron pot with stones on it." The very amazement, inspired by the thought of such a thing as a metallic head-dress among the residents of a country, where the thermometer lingers around "minus seventy," would suppress any tendency to "revere the divinity that doth hedge a king."

Fr. Muset has devoted himself to the study of the language with such intense zeal, that he is now able to converse

with remarkable fluency. Nevertheless, he considers that he has to investigate and study much more yet, before he can grasp the key to its grammatical structure. When once this is attained, and a grammar composed, our new missionaries will find their way made smooth. He has already compiled a preparatory dictionary containing some 2000 words, and this is being constantly augmented.

GENERAL VIEW OF THE LANGUAGE.

The Eskimo language is spoken all along the coast of Behring's Sea and the Arctic. It would be very interesting if a comparison were made between the Eskimo of Alaska and Greenland, and also with some of the Asiatic idioms. There is tradition here to the effect that the crew of a Japanese vessel, which was blown hither out of its course, were able to understand the natives on Attoo. As yet, I am not competent to do more than present a very meagre resumé of Eskimo, but I will give some specimens, with the hope that some of Ours, with a special taste for philology, will feel sufficiently interested to devote some little attention to it, which might prove very serviceable to us. Apropos of this—there is in the library at Frederick, a Latin work, containing the description and structure of all the Siberian idioms, which may prove of some assistance in tracing the affinity, or giving a clue to its structure. The Russian occupation has of course left a certain imprint, but the further you go from the old trading posts, the fainter you will find it. All the names of imported articles are Russian, more or less pure, such as tea, flour, bread, matches, teakettle, etc., also the terms Barrabora, Casine, Kamleika, Baidara, Baidarka, Samovar, Beluga, etc. For all these there are native equivalents. No Eskimo will ever use the word Bidarka when speaking of his little skin Kyak, or call his emaranetik a Kamleika. Hence you may conclude that a knowledge of Russian is by no means necessary for a missionary here.

NUMERALS.

In regard to the numerals the Eskimo system is vigesimal, and numbers are indicated by turning down the fingers. Twenty, or "one man," is expressed by the action of drawing the closed fists towards the body and then directing them towards the feet, thus indicating the ten fingers and ten toes. We have yet to discover the meaning of the words, that is whether "atauchit, or one," signifies anything like, "one turned down, i. e., finger," and this we will

only be able to do after we know more of the radicals. The following are the numerals as far as one hundred. Pronounce exactly as in English and give the vowels marked long their full English sound.

a = mate. e = he. i = ice. u = moon.

1. a-tau-chit.
2. mal-ro-gut.
3. pin-ni-yo.
4. sta-men.
5. tat-li-men.
6. a-ro-wil-liggin.
7. mal-ron-liggin.
8. pin-ni-yun-liggin.
9. kol-la-un-ra-tara.
10. kolint.
11. kolint-atau-u-chimuk-chipluku. 10+1
12. " malron " 10+2
13. " pinniyo " 10+3
14. " stamen " 10+4
15. aka-e-maak.
16. akaemaak-atauuchimuk-chipluku. 15+1
17. " malro " 15+2
18. " pinniyo " 15+3
19. " stamen " 15+4
20. yu-e-nok = one man.
21. yuenok-atauuchimuk-chipluku. 20+1
30.[4] yuenok-kolamuk-chipluku. 20+10
40. yuenok-malronek = two men.
50. " " kolamuk-chipluku.
60. " pinniyunek = three men.
70. " " kolamuk-chipluku.
80. " stamennek = four men.
90. " " kolamuk-chipluku.
100. " tatlimen = five men.

ALPHABET AND GRAMMAR.

The Eskimo is euphonious and free from all harsh gutturals. Vowel harmony is observed as strictly as in Turkish and Finnish. Considering the fact that these are a labret-wearing people, their pronunciation is very clear. The alphabet does not seem very rich; so far, we have not found either B. C. D. J. X. or Z. F and V rarely occur. We have no instance of S with a vowel. K is by far the favorite let-

[4] For 31, etc., add atauuchimuk chipluku, etc., so it would be "20 and 10 more and one more." So also for 51, etc., 71 and 91.

ter, and OK the favorite syllable. A change of accent often gives another meaning to the same word. Cha, like the Russian ч, is evidently a distant letter and occurs continually. In regard to the grammar. There is no article. The conjunction "and" is expressed by a suffix x'lu added to the second word. The use of the dual prevails in nouns, pronouns and verbs. There is a double form of the third personal pronoun, as he (present) una, he (absent) tlin. The nouns seem to be declined, and the plurals are irregular. The possesive pronouns are suffixes except in the 3rd persons.

My angiak = Angiaka.
Thy " = Angian.
His " = Um angiak.
Our " = Angiaput.
Your " = Angiashee.
Their " ?

Interrogation is expressed by the addition of "ka," as:

Chenratuten-ka = are you well?
Tarinan-ka = do you understand?
Kaeshtuten-ka = are you hungry?

Privation is expressed by the suffix "etok," as:

nulera, wife and nuleretok, widower.
wena, husband " wenetok, widow.
ekamrok, sled " ekamroetok, he has no sled.
cheut, ears " cheutaetok, he has no ears, i. e., deaf.

Negatives are thus used:

atorto, I sing; atunreto, I do not sing.
nutukto, I shoot; nutuganreto, I do not shoot.
tanraka, I see; taninreto, I do not see.
tarinaka, I understand; tareninrataka, I do not understand.
tarenamkim, I understand you; tareninratamkin, I do not understand you.

There are many modal characteristics which when added to a verb, designate a specific modification of the action.

Katarto is inceptive; atorto, I sing; atortokatarto, I begin to sing.
kanaraa, I speak; kanaraakatarto, I am commencing to speak.
chaato delays the action, as;
tupakto, I arise; tupachaato, I am not going to rise yet.

Yes is expressed by the syllable "ah" greatly prolonged.

No, by kana.

The usual salutation is shami; a very common expression is chenratok, meaning it is well, all right, etc.

VERBAL FORMS.

The following are a few verbal forms:

atortoa, I sing	atorucheka, I sang	atokelle, I will sing
atortuten	atorutchin	atokena
atortok	atorutchaa	atokelle
atortukut	atorutercherput	atokilta
atortuche	atorucharche	atokiche
atortut	atorucharchet	atokellet

This is the common form of verbs in o, but there seems to be another conjugation for verbs in a.

chekaraka, I give; chekaraput, we give
chekaran, Thou " chekarache, you "
chekara, He " chekarat, they "

The following words will show the fondness for "OK" and K; maklok, seal; makleet, seals; kaneekshak, snow; kaneeshartok, it snows; kelak, sky; kelagametok, he is in heaven; okok, oil; okoma, in oil; runrakokartok, midday; unukokartok, midnight; kemukta, dog; kemuktet, dogs; kwik, river; kwikpak, large river or the Yukon; chavutet, oar; chava, (imperative) row; mok, water; moromok, for water; moroma, in water; chiku, ice; mokshukto, I am thirsty; chiskok, knee; chiskomerten, kneel thou; chiskomerche, kneel ye; chawik, knife; tunrok, sorcerer; katunra, son; ataka, father; anaka, mother; tamalkok, all; kanaraa konaku, do not speak; konache, (plural) do not speak; moragok, wood; anaoka, wind; atá atá, bye and bye; Agion, God; ashertok, good.

THE RUSSIAN CHURCH.

In respect to the status of the Russian church here in the territory of Alaska, under the present circumstances its influence amounts to little, for it is slowly but steadily fading away. As long as the holy synod of St. Petersburg continues to appropriate funds for its support it will drag along, but being no longer backed by the secular power, as under the old régime, it cannot accomplish much. The Tsar's government, through the "Most Holy Synod," which in reality is the Imperial Bureau of Ecclesiastical Affairs, maintains a Bishop in San Francisco, who is charged with the supervision of affairs in Alaska. It can be readily seen what a farce such an arrangement is, by reflecting for an instant on the width alone of this Greek diocese. The distance from Sitka to Attoo, the last of the Aleutian group, is

about as far as from Sitka to New York! Then consider the fact of its bishop residing at a distance of over two thousand miles from it. Supposing that he desired to visit merely the principal points of his diocese, without enduring the misery of an Arctic winter, it would require an annual trip for five years involving some 30,000 miles of ocean travel. As a matter of fact, the present bishop evidently prefers his residence in California, to laboring in Alaska. As long as this suits him, we surely have no objections. There are Russian churches at Sitka, Nushagak, Unalaska, St. Michael's, Ikogmut and on the two seal islands; besides these there may be others that I do not know of around the Kodiak district. St. Michael's and Ikogmut are all in the Yukon district, and the same priest has charge of both.

Several things contribute to destroy the hold which the Russian clergy had over these simple natives, whose affection or reverence they never won. First, the natives are keen enough observers to notice, that the clergy no longer possess the power they once had to make themselves obeyed. That neither the agents of the present Fur Company, nor the Government officials, attend the services or trouble themselves about the authority of the church, as in former times. What is thus seen in one place is spread everywhere, for they are wonderful news carriers. Nevertheless, from force of habit, the old ones still retain some awe of the Batoushka. Then they have the bad example given by so many of the white men who have no respect for any religion. Another cause of decadence is, that a number of the clergy are natives or half-breeds who have been for a while in the Russian seminary at San Francisco. These have neither the talents nor training to enable them to command the respect of the white population, or to aspire to social equality. They are not able to counteract the evil influence of miners, whaling crews, etc., or to protect their flocks against the encroachments of the Protestant teachers. The sectarian government schools, which are increasing yearly throughout the territory, will eventually destroy all traces of the Russian schism. Even supposing, the true state of affairs being known at St. Petersburg, that the Holy Synod were to despatch an energetic prelate and numerous missionaries to the rescue of Alaska, it would hardly save it now. Besides, it is not likely that the Russian government would consider the matter important enough to do more than they do at present. The natives were never really instructed in the Christian doctrine or in the rites and ceremonies of the Greek Church. They were simply "corralled" at certain times, and baptized (generally by immersion in the nearest

stream); they were then shown how to make the sign of the cross after the Russian manner, and this completed their religious education.

CATECHISING THE BABOUSHKA.

A few days ago Fr. Treca and I went to visit an old dame who is the pillar of schism in this neighborhood. Her husband was a Russian and she is a native of Sitka. They lived there during the time of the Muscovite rule. She still remembers a few words of Russian and was highly delighted on being addressed as Baboushka or grandmother. She is the mother of the trader here, and their household constitutes the *élite* of Kalaooyet. She attends Mass at the Mission very regularly, and on entering the chapel will cross herself a dozen times, but shows no signs of embracing the faith. As the Baboushka is a power in this region, if she could be converted, it would be the extraction of the Greek root; for all her family, as well as the whole neighborhood, would enter the church *en masse*. We were anxious to know exactly how much religious instruction she possessed, so we sent word that we were coming to call on her. On our arrival we found her in "gorgeous array." Over her parki she wore a print gown, and, as a sign that she was not inordinately attached to worldly vanities, the ring was removed from her nose! I had no reason to regret this, for the perforation in her nasal septum was so large, that the light entering one nostril would shine through into the other, and this kept me constantly inclined to laugh. I thought of those lines of Dr. Holmes,—

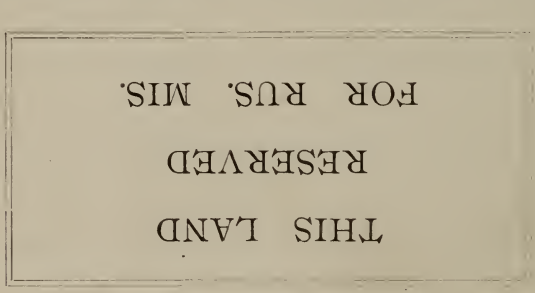
> "I knew it was a sin
> For me to sit and grin"

during the serious business of catechising the Baboushka. She could repeat in Russian the *in nomine patris*, etc., but could not tell us what the words meant. All other prayers she had entirely forgotten. She knew a little about the Blessed Virgin and had one of the pictures of our Lady of Kazau which are met with in the household of every member of the Russian Church. Beyond this she seemed to know absolutely nothing. The poor creature made one remark which showed how, even in spite of this spiritual neglect, her loyalty remained constant, for she said: "The Batoushka, i. e., Russian priest, is our father, for he baptized us, just as you are the father of those whom you baptize."

As far as we are concerned, and I speak only of our own district, we of the Coast Mission have no trouble whatever

in regard to Russian opposition. The priest, Fr. Zachary Belkof is now too old and much too corpulent, to endure the privations which are connected with travelling here. He remains at his place on the Yukon, but he has two brothers who are petty traders, and these exercise considerable influence. They are natives from the Seal Islands. He goes to St. Michael's when the steamer is expected, and Fr. Treca who also goes there for mail and provisions, has noticed during the past three years, that the Batoushka keeps more and more in the background. This year he did not even hold services in his church, during the time the steamer was in port. The present bishop has never been here, although they have constantly expected him. This neglect, and the constant influx of recruits for other missions, has a very depressing effect. Moreover, his great threat "that a Russian man-of-war was coming to take the rebellious ones of his fold" is productive of less alarm.

Close to the mission, stands a post, bearing a board, on which is roughly painted, the following awful warning:



Three years ago, the powers that direct the local affairs of the Russian church, suddenly awoke from their lethargy. A rumor, which proved false, was spread around that Bishop Vladimir was coming with ten monks. A large number of these notices were prepared, and envoys were despatched in all directions to post them up. This was accordingly done, but the majority were placed *upside down*, probably to indicate also that the Russian church does not encourage literature. Having thus modestly claimed the territory, and all trespassers being peremptorily ordered off, the powers forthwith relapsed into insensibility. These notices have proved to be of considerable service to us, as they indicate the very best positions along the coast. Fr. Treca has profited by them to build a little station at Eskinok, and a second one is erected at the "flourishing town" of Shoo-poo-roo-na-ra-mut, which is down in Fr. Muset's district.

TRAVELLING IN ALASKA.

Travelling, throughout Alaska, is always laborious, dangerous, and slow. In winter the only means of conveyance is by dog sleds, and in summer skin boats are employed. Whatever may be the reason, the journey is always liable to be greatly prolonged by the party being weather-bound for periods varying from three to ten days; moreover, its hardships and risks may be greatly increased by running short of provisions, missing the way, and being overtaken on the road by storms. These delays and vexations, which are inseparable from a journey in such an inhospitable region, severely test the patience and endurance of the traveller. In order to give you a description of winter travel, which may convey some faint picture of the miseries and dangers connected with every expedition in this desolate storm-tortured country, imagine yourself about to start with one of us, on a trip through a part of our "coast district." Generally the journeys which Ours have to undertake, in order to visit the villages and catechise the natives, require from a month to six weeks, and the distance traversed may amount to twelve or fifteen hundred miles. An account of the incidents of one day will suffice to convey a fair idea of the whole trip, as it is always a daily repetition of the same troubles. Weather permitting, we are to leave the mission, early tomorrow morning, and our first stage will be a little village on the mainland, called Kaalégamut, which we hope to reach at nightfall.

During the afternoon, you can help us in the preparations. First we bring the sled inside to load it. You observe that it is a light contrivance, all of frame work. It is about nine feet long, and only eighteen inches wide. It rests very low on the ground, and has a cross-bar at the end by which it is guided. The frame-work is laced together with little thongs of seal-skin, no nails or screws are used in its construction, hence it is very elastic, and able to withstand the frequent upsets, and the many rude shocks which it will receive on the way. The dogs are greatly addicted to gnawing the skin ropes which hold the frame, and so the sled must be always kept out of their reach. This is why, in all Alaskan pictures, you see the sleds and also the boats placed on the house-tops. Before loading up, we will extend this large canvas sheet over the sled and push it well down inside, and let the edges hang over. You will see what it is for in a few moments. Now we are ready for the baggage, and we can carry only what is absolutely necessary. The tea-

kettle, frying-pan, a few dishes and the axe, these will do to start with, you can smuggle in a handful of dry chips, they will serve us in some emergency, all the lighter articles are placed in the front part. Next, comes a bag of tea, and then a sack of flour, these two things form our main support on the way. We will bring bread enough for a day or two, and as you are going along, we will take a few precious crackers, as you will hardly relish our "home-made" bread, which will be like a stone when it is frozen, and, in fact, is a good deal like a stone when just from the oven. This reminds me to slice it beforehand, otherwise we would have to chop it up with the axe and thus waste a great deal of it. The next bag holds a little sugar and a few other provisions. Now comes a very important item, a bag of leaf-tobacco, which we will place in such a manner as to get at it easily. Do not scold, we do not "expect to smoke all the time." This is not for ourselves at all. It is simply the currency of the country and intended for trading with the natives. Remember we have nine voracious dogs to feed every day, and this tobacco is to purchase the immense amount of fish which they will consume on the way. It is impossible to carry "dog-feed" along, and we have to buy it every evening on reaching a village. Each of these little bundles of leaves is called here a "papoose" and will buy an "ishron" or rush bag of fish, which will serve the team for their single daily meal. Furthermore, if we should run out of provisions, we shall have to buy fish for ourselves, besides, we shall have to hire guides from time to time, so you see the need of the tobacco-bag. Next come our valises and the case with the portable altar, these are heavy, so we place them along the bottom of the sled, towards the rear, and put our rolls of blankets on top of them, which will form a good seat, when we will have a chance to use it. This fills the sled, so we have only to make a review to be sure that nothing has been forgotten, and then we fold over the edges of the sheet, tuck it well in and lace a small rope all along the top. This sheet keeps the snow out and holds everything together, so that when upsets occur, nothing can tumble out. The next morning we say Mass very early, and it is doubtful how soon we may be able to say it again, for it happens on some trips that no opportunity is afforded for Mass or office. Then we dress for the journey. We are going to be exposed to the most intense cold, so we need all the clothing we can wear.

THE ESKIMO DOG.

Everything being ready, we push the sled outside and now while harnessing, let us examine the team. The thorough-bred Arctic or Eskimo dog is a strong and handsome animal. They are entirely different from our dogs in disposition, and are more like a race of semi-domesticated wolves. They are about the size of a setter, but much heavier. The muzzle is very short and sharp, and the ears small and pointed. The hair around the throat and jaws extends outwards, forming a graceful mane. The tail is extremely thick and bushy, and serves as a bed for their paws when they curl up in the snow to sleep. They are covered with a magnificent coat of very long hair, generally greyish tones, and mixed with a heavy growth of regular wool, which they shed at the approach of summer. They are thus enabled to endure the intense cold without the least shelter, which is very fortunate for them, as no provision for their comfort is ever made. They are cowardly and seldom or never bite. Generally they keep off by themselves, and show but little attention or affection to their owner. They do not bark, but the whole pack will howl in chorus for hours. Whenever they observe the preparations for a trip, they set up this melancholy howl, just as the camels of the Orient wail all the time they are being loaded. Every second or third year a contagious disease somewhat resembling rabies appears, and as the natives never bestow the slightest care or attention upon them, a great many die. Hence good dogs are rather scarce, and difficult to obtain throughout our district. They are valued from three to five dollars each.

Their most prominent, as well as most disagreeable characteristic, is their proneness to fight. Day and night they are continually engaged in warfare; it is rare to meet one that is not covered with scars. Dogs of the same team, accustomed to work together, will fight among themselves as savagely as with strangers. Whenever a fight occurs, the rest of the pack will invariably jump on the *under* dog. Sometimes it may happen, if they are not interrupted, that the victim will be killed and devoured. The feeding hour is the favorite time for fights as the stronger drive off the others and steal their portion; accordingly some one has to preside at their repast, armed with a bludgeon, the constant exercise of which serves to keep up the circulation of the "prefect." The custom is to feed them once a day, in the evening. Their diet consists solely of fish, either fresh, dried or frozen. When they are not working, about half a small

salmon is a good daily ration for each dog; salmon run to 70 lbs. While they are "on the road" they get more food, but always at the same hour; for if they are fed in the morning, they will not work. Sometimes while travelling it may happen that you fail to reach a village in the evening and have to remain out all night, or again you may be storm-bound in a village and cannot venture outside of the casine; under these circumstances the dogs have to dispense with their rations. Though they are somewhat accustomed to have their meals postponed in this manner, yet they generally make a commemoration of it in their nocturns.

Last January, while at a village on the mainland, we were caught by one of our terrible coast blizzards and kept close prisoners during three days. It was impossible during that time to venture outside of the barrabora without great risk of being frozen. There were four nine-dog teams in our party, and at feeding times it always required five or six men to attend to them, that is, to bring the bags of frozen fish, to chop up and distribute it, to drive off intruders, separate combatants and keep the peace. It would have been a most entertaining spectacle to a member of the sporting fraternity to witness those thirty-six dogs at their banquet, when that storm had passed away. In fact a general dog-fight on such an extensive scale, and in a country hitherto unvisited by a circus, was enough to interest anyone. As we could not afford to have a dog lamed or injured, while on our journey, we had to labor diligently with our clubs, until the last scrap of fish disappeared. These dogs are the most adroit rogues; they go off on long foraging excursions by night and break into caches and barraboras to steal. Everything has to be kept most carefully out of their reach. A team consists usually of seven or nine dogs. For a very long journey and a heavy load, even eleven dogs are employed.

They are harnessed in pairs, and the odd one, which is always the most intelligent and reliable member of the team, is put in front as leader, the native word for which, is chanlista. The comfort and serenity of the party is very much at the mercy of the chanlista, as you will observe during the trip. The harness is of the most primitive design and consists simply of a tow-rope, which for a seven-dog team is about twenty feet long. Along this main rope, short lines extend in pairs about five feet apart. Each of these short lines, terminates in a peculiar figure-of-eight loop, part of which is slipped over the dog's head, and his front paws are brought through the other. While this mode of harnessing is certainly most expeditious, nevertheless, it affords every

facility for the dogs to cross and twist, and mix up together, in the most confused and annoying fashion, so that most of one's time is spent in getting them in order. One of our natives hooks the end of the tow-line to the sled, and then stretches it to its full extent on the snow. The chanlista is seized, harnessed and held in his place, while other of the natives, who have gathered around to "see us off" harness the rest of the team. The work of harnessing requires only a minute, unless the dogs happen to be in a sulky mood, and will not allow you to catch them; for, as I have said, these brutes will not come when you call them, and show but little regard for their master's wishes.

THE MARAARTUN, OR RUNNER.

Although the front dog has been designated as the leader, still, the expression is not entirely correct, in fact he should be styled the follower, as there is another requisite to an Alaskan dog-team, and this is the Maraartun or runner. As a rule the dogs will not travel of themselves. Occasionally there is a chanlista which has been trained to obey the voice, but this is extremely rare. Like the draught-horses of Normandy, the dogs must have some one to go in front and show the way, then they will follow. This is the office of the maraartun. The speed and power of endurance displayed by certain of these men is wonderful. They can keep ahead of the team all day, taking a brief rest only at intervals.

Our maraartun is all ready, and so he starts off at a lively gait, one of us is at the end of the sled to steer and keep it steady, and you are comfortably seated on it, for being present in spirit only you will not freeze. It may be well to remark just here, that our Arctic travelling does not imply anything whatever, resembling a sleigh-ride in the ordinary sense. There is none of the hilarity attached to it, which marked our famous sleigh-rides around Boston. The riding part, in fact, is the exception, for it is only now and then, and in good smooth places, that you can snatch a few moments' rest on your sled.

THE START.

Those who were holding the dogs jump aside, we shout good-bye and the team dashes off in grand form. We hope it is a fair start, for we are used to having several false starts, so for a few moments we are in suspense. We have to pass near the edge of the village and there are several caches

close by our way. These are the little store-houses of the natives and are always erected on four high posts which afford splendid opportunities for a tangle.

We fly by the first one all right, and you remark complacently, that the leading dog "old Cherrywanka" is a fine chanlista. At the second cache, we are not so lucky. Cherrywanka clears it, but the pair behind, stupidly swerve, and take the other side, there is just time to guide the sled by safely, and in an instant we are in a tangle. Some of the dogs have been violently knocked down by the sudden shock, and all of them are snapping viciously at one another, howling, jumping around, and making the tangle as complicated as possible. Sometimes a first-class tangle will cause a half an hour's delay, and five minutes after they have been put in order, another may occur. However, as we were somewhat prepared for this one, we turn the sled over, and get to work among them so quickly that they are soon clear; then we right the sled and off we go again. The object of upsetting the sled is to prevent our unruly team from running away with it before we are ready. A most desirable improvement to the Alaskan sled, would be some practical form of brake, which would enable a person to stop it at will, and to hold it until ready to start. As it is at present, one has little or no control over sled or team. The dogs will not stop when you wish, in fact they pay no attention to you whatever. Should you slip on the ice or accidentally relinquish your hold of the sled, the team will be very apt to take advantage of it to run away. A good brake therefore would be most useful, or perhaps a light grapnel with the points well sharpened, which would do away with the present awkward method of being obliged to upset the sled, whenever there is need to stop. When the dogs are entangled among themselves, we usually do not mind it, but let them run until it becomes so bad as to prevent them from pulling. Teams will get mixed frequently when travelling together. I have been in a party with several sleds where all the dogs would become entangled, and where the road was good we have gone on for miles all in one confused group. The only time I have ever seen an Eskimo betray anything like impatience or ill humor, is in connection with the dogs, when one of these aggravating tangles occur. The expression which they then make use of is: menakrújena—with a most powerful stress on the antepenult. I have endeavored to find out the exact meaning of this Eskimo "big, big D.," but the only explanation I could get is, "Oh! That is bad!"

ON THE SEA.

We are clear of the village at last and go down the shore over a long slope of hard snow, which leads us out upon the sea. Our maraartun is far ahead of us by this time, as all our delays and tangles are in his favor, the dogs settle down well to work, and as the ice is very smooth we fairly fly along. No team of horses, whether cayuse, broncho, or blue-grass, could keep up with us. However, this is entirely too good to last, and accordingly the sled strikes a piece of ice and is capsized in an instant. It occurred so suddenly that you had no time to jump and were sent heels over head. These accidents are very frequent. The sled may go safely over a dozen places which appear actually impassable, and then upset just where there seems to be no particular reason for it. We are far from the shore at present, and so we keep a sharp look-out for cracks in the ice. Many of these are small and the dogs easily jump across them, sometimes the sled has to serve as a bridge. Wide stretches of open water occur also, and this is one of the great dangers to which a person is exposed, when caught on the sea at night or by a storm. Along the coast, the stationary ice-belt extends into the sea for several miles, where it joins the vast expanse of floating ice which is influenced by the wind and tides. When the tide sets towards the shore, this floating ice-field or floe becomes united with the coast belt, so that one cannot distinguish which of the two he may be on. When there is an outward movement to the tide, cracks occur and great stretches of open water are gradually produced, in which the seals congregate. Should a person be caught on the floe at the turn of the tide, the predicament is most serious. Possibly at the next incoming tide, the floe may be jammed against the shore ice once more, somewhere along the coast, and thus afford a means of escape; but if the wind is strong, it is very likely to break up the floe and drive it far enough out to be caught in one of the powerful currents of Behring's Sea and swept away. Every winter some of our people while out hunting seals are caught on floes and carried off.

In the meanwhile we have been gliding along very nicely and have come to a wide bay which we have to cross. One glance shows us that there is plenty of trouble at hand for us now. The entire sweep of the bay is very rough, great sheets and jagged blocks of ice are piled up everywhere in wild confusion. The scene resembles a vast marble quarry. Our progress is very slow and tedious. We have to assist the team, push the sled up the steep ice hills, and guide it between the very high blocks. It is hard work, we slip and

receive some severe falls, we get caught under the runners, and are bruised against the blocks in narrow places, while the sea-breeze which has sprung up keeps us on the alert, lest the nose or ears get frozen. In spite of all our efforts the dogs are constantly entangling themselves around sharp pinnacles of ice, and the sled is constantly upsetting, so altogether the next three hours are full of trials, and we are able to sympathize with the Zambesi Fathers treking on the veld.

At last we reach the shore and stop to take tea at a little village of three or four huts. The dogs are exhausted and immediately curl up in the snow, and we carry what we need into the gloomy casine. Our maraartun kindles a little fire on the floor and fills the kettle with clean ice. We are too cold yet to approach the heat, and when we are able to move about freely, we put some of the frozen bread to thaw and have tea. Our attendants quickly finish the contents of the kettle, and the precious tea leaves are greedily received by the few residents who have been squatting around staring at us. We then inquire whether there are any sick persons in the settlement or any infants to be baptized, and if so we attend to them, otherwise we replace our things in the sled, straighten out the dogs and start.

ON THE TUNDRA.

From this point we leave the sea, and the rest of our way is over the tundra. The road is never in the same condition for any length of time, as every storm changes it completely. Sometimes the snow on the tundra is soft, and we have to use snow-shoes. The dogs and the sled sink in so deep that travelling is rendered most laborious. Last month, while on a trip to the Yukon, Fr. Treca came to a tract on the tundra where the snow was so soft that his dogs were buried to the neck, while his sled sunk completely down and had to be unloaded. Generally, along our coast, the constant gales beat the snow down to a hard surface, so that snow-shoes are not often required. At other times the crust on the tundra is strong, but so sharp that the feet of the dogs become very sore and bleed at every step. The storms produce the same changes on the sea; there may be a splendid road one day over a district which, only the day before, it was almost impossible to cross.

We have yet a long and dreary way before us to Kalaalegamut, where we hope to spend the night. The weather has changed and it looks very squally, so we try to hurry on as fast as we can. Around us extends for miles and miles the flat and desolate tundra. Puffs of sharp cold wind, in-

creasing in strength, warn us only too clearly of the approaching storm. Soon we see it, lashing a great cloud of snow along the tundra as it comes, just as I have seen the Simoom whirl the red sands of the Nubian desert; in an instant we are blinded by the flying particles and dazed by the roar and increased cold. Fortunately it is not in our face or we would have to stop, huddle up on the sled and simply endure it as best we can. The large hood of the parki shelters the face, still our eyebrows and lashes, as well as what little beard we may have, become coated with ice like a mask, the breath congeals in flakes which cling around the edge of the hood and literally cement it to the face.

APPROACHING A VILLAGE.

The runner now has to keep close to the chanlista, as it is impossible to see two yards ahead, and the team is constantly deserting the right direction, and trying to go with the wind, so as to avoid the violence of the storm. In a case like this, unless the leader is a reliable dog and follows the maraartun faithfully, much trouble may ensue. I had the experience of this; I was caught on the sea by a sudden snow squall, it was then nearly night and we were anxious to reach the mission. My guide knew of a dangerous streak of open water near a cape, which we had to round. The dogs were exceedingly unruly and the leader was about the worst in the team. Fortunately the sled was very heavily loaded, we had a hard day, and they were so tired, that we were able to restrain them in their constant efforts to bolt just in the direction of the danger. Fortunately for us the storm does not increase. The runner knows the direction perfectly well and so we struggle on hour after hour in the dismal cold and darkness. Conversation is impossible and each one is working hard at his sled, as well to help the jaded dogs as to keep himself from freezing. Suddenly the team becomes lively—a sign that the village is near. They are always the first to discover this and are anxious for their meal. The prospect of shelter cheers us all, and we make a general spurt; the dogs refresh themselves by lapping up an occasional mouthful of show as they run. Soon we can discern in the gloom, the familiar sight of the elevated caches and snow-covered mounds, which characterize all the dreary little settlements of the Arctic. A few minutes later the dogs are unharnessed and fed, then the sled is put in some secure place, after which we crawl into the casine, and "our day's journey with the Alaskan dog team" is happily ended.

FOUR LETTERS ON THE LIBRARY OF THE SPIRITUAL EXERCISES.

By Father H. Watrigant.

THIRD LETTER.

A VISIT TO THE SECOND STORY OF THE LIBRARY OF THE EXERCISES.

III.—The Practice of the Exercises.

Reverend Father,

P. C.

The good father who came yesterday to visit the library of the Exercises, left very well satisfied with his first day's work. What he saw on the ground floor and on the first story concerning the text and science of the Exercises charmed him, and he would have liked to be able to study some of those books more closely. But time, inexorable time, pressed upon him and with it we must add the zeal of souls, which urged him to give his attention to the practice and history of the Exercises, having already made a study of them in theory. We have considered the heavenly tree of the Spiritual Exercises in its root and trunk; we must now go on to consider it in practice—in its blossom, and its history—its fruit. Moral theology and history follow logically after Holy Scripture and Dogma in the course of the development of our faculties; let us follow the same order in this bibliographical visit.

I proposed then to my visitor to ascend to the second floor of the building, reserved for documents pertaining to the practice of the Exercises. He accepted the offer very readily, but showed nevertheless a certain uneasiness. He afterwards told me, that he had been puzzled to know how it might be possible to arrange in logical order the countless books and documents written for the time of retreat, which, like a number of supply channels, have arisen from the book of the Exercises; above all, he was at a loss to know how the harmonies, shades, relations, and scales of color more or less Ignatian, could be distinguished in this collection of spiritual pictures. The door of the library on the second

floor opens on a vestibule which leads into a spacious room and at the farther end of it we see a small cabinet. Such is the disposition of the second floor. I have posted in the vestibule a label bearing the words: *Before the Retreat;* in the large apartment we read on another label: *During the Retreat*, and on the door of the cabinet further back are inscribed the words: *After the Retreat.* In each of these apartments are to be found works that answer to the title there affixed. I could have added a division for books wherein the Exercises are given not so much in their entirety as in a retreat, but are applied to special practices of devotion. It was, however, as I remarked at a former visit, more advantageous not to separate these practical treatises from kindred works of a theoretical nature, neither being easily distinguished from the other. We will now consider the Exercises only as practised in the time of retreat.

I. *Before the Retreat.* We notice at once in the vestibule three fine rows of books on Solitude. Poets, philosophers, sacred writers and masters of the spiritual life have all alike studied it and sung its praises. And in truth, did it not play a part at the beginning of all grand institutions? In taking up the practice of the Exercises I necessarily gave my attention to solitude, since the Exercises practised in their perfection are ordinarily made in solitude. I have then, gotten together some good works on solitude treated from a three-fold point of view: solitude in general; solitude from a religious stand-point; solitude as viewed in the light of asceticism.

But my visitor not wanting to study this subject, which seemed to him somewhat vague and general, was content to glance rapidly at articles and notes on the usefulness of a retreat for bishops, members of Catholic Universities, men of the world, and priests above all. He questioned me about a manuscript work, devoted to true retreats for ecclesiastics, in which four questions were considered; namely:—

1. The utility and necessity of a retreat for priests.
2. What is a true retreat?
3. Are the retreats made by the clergy in France true retreats?
4. What is to be done?

Here are two practical conclusions from this work: First, the maintenance, spread, and perfection of general retreats of the clergy. Second, meanwhile, seeing the insufficiency of the present kind of retreats, which are wanting in the intrinsic qualities of a true retreat and answer but imperfectly the spiritual needs of priests, the advantage of making a

true retreat from time to time is apparent. Some one has proposed to make use of these documents wherefrom to write a private memorial to our bishops.

Our eyes next light on a copy of a most rare work found by me in the National Library, viz: *The Colleges of the holy Exercises.* In 1625 an assembly of the clergy of France authorized the writer of this work to establish schools of the Exercises in various places for the benefit of ecclesiastics. Seeing that the Exercises "exalt religion so high, and render religious persons most pleasing to God and honorable before men, it is our wish," says the author, "to find in these Exercises a remedy for the episcopal state, and for the entire body of clergy dependent on the bishops, which has become diseased in many of its members."

Father X. found this question a rather delicate one. I agree with him; one must be prudent and not wanting in due respect, without forgetting in my humble opinion the *medice cura teipsum* of the gospel.

Just here my guest opened a queer looking box containing a package of circular letters or invitations, and questioned me about the manner of getting people to make the retreats. He examined a number of printed documents and a manuscript note-book filled with practical hints for this recruiting process, so often a great obstacle at the beginning of the work of giving retreats. Gerson has written a work *De adducendis ad Christum parvulis;* there is need also of a work *De adducendis ad Exercitia*, that is, one *De adducendis ad Christum peccatoribus et etiam proficientibus, ut perfecti evadant.* Such a work would be a useful commentary on the first chapter of the directory and of the seventh rule of priests, which requires us to Exercise our zeal and our skill in inducing souls to make the Exercises.

The third compartment of the vestibule is filled with an incomparable wealth of books and matter, comprising guides, or practical commentaries, directories, and regulations for retreats. We find there Father Cotel's *Guide for one making a retreat;* the letter of Father Renault to Father De Ravignan on the manner of giving the Exercises; *Manual of the Director*, by the celebrated Rosmini; the learned work of Lombardelli, *Il libro di S. Ignazio facilitato*, etc.; the edition of the directory sent out for trial in the Society before the official edition we now possess was determined upon; a French translation of the directory; works to serve as guides in the construction and organization of houses of retreats; most valuable manuscripts on the working of several houses of retreats, furnishing minute details on what I would call by a very common name, the kitchen of work; rules and

methods for organizing retreats of every description even of an entire town.

Here is an immense folio volume of five hundred pages, the copy of a manuscript found in the Mazarine library. Its title is *A Manuscript History* of the first house for retreats. This house was at Vannes where many retreats for the people were organized numbering some three or four hundred exercitants. As a result of several applications I obtained from the minister of public instruction for the period of three months, a loan of this memorial volume which I had copied from beginning to end. We find recorded there the foundation of the work of M. de Kerlivio and Father Huby, related even to the last details, the letters of the Generals which have become laws for the organization of such establishments, its entire plan, all the rules for the directors and officials, even to those of the porter. However some parts of the discourses delivered by the fathers in explanation of the enigmatical pictures were wanting in this manuscript. I had the good fortune of finding them in Brittany, and moreover Rev. Fr. Van Meurs, the very obliging archivist of the Society, obtained for me some extracts from unedited letters of our Generals on the same subject. How useful it would be to have this manuscript published by one of our friends! I am afraid those outside of the Society may outstrip us. Along with this practical manuscript, there are others of Breton origin which teach us how to manage retreats for the people.

Father X. expresses his admiration of a very curious directory of Fr. Bath, an Irish Jesuit who effected great good at Salamanca by his retreats of one day. The title of the book might mislead one: *Aparejos para administrar el sacramento de la Penitencia* (Method of administering the Sacrament of Penance), by the licentiate Pierre Manrique, Milan, 1615. As Fr. Bath considered professional duties of great importance, he gives special questions for the confessions of mayors, aldermen, judges, procurators, clerks, apothecaries, public officers and others who might make these retreats. No one was overlooked by his practical zeal. He had much of the spirit of the directory, which had then just been published and which even goes so far as to recommend the *Summa* of Navarro for certain persons, to help them in examining the duties of their state in life.[1]

Despite the pleasure I feel in coming to this section of the library, I must confess that often my heart is racked by

[1] Direct. xvi., 4.

the thought that I have been unable to find the little book which de Palma says Fr. Vitoria received from St. Ignatius, containing the advice of our holy Father on the manner of making a retreat.[2]

But let us leave the vestibule, it is time to enter the main hall where we find the books which treat of the practice of the Spiritual Exercises, during the retreat. It is a great lecture-hall in which our own fathers and many other priests, both religious and secular, are going to tell us what they did with the Exercises.

II. *During the Retreat.* In this hall we have two chief divisions: the first contains those authors who have published series of retreats, arranged in groups; in the second we have single retreats, classified logically according to certain types which we are about to study. We shall be engaged in a special way with this second class. Later on, we shall see the reason why. First let us glance for a moment at the authors of the first division; a collection assuredly not to be passed over lightly. It is made up of men who have given us not one retreat at a time, but whole sheaves of retreats of every kind. See here, among others, the names of Fathers Lohner, Maister, Neumayr, Pergmayr, of the German provinces; Fathers Nouet, Berthier, and Saint-Jure, from France; Fathers Cito, Ettori, Besschi, from Italy; and many externs of different nationalities. The authors of these collections have without doubt given us very interesting and very useful retreats; but if we wish to class them under some logical heading, these bouquets, these packages must be untied; the librarian must write out several tickets for each collection, one for each retreat and thus by means of the tickets bring all these collections under the list of distinct retreats. This can be done only in a well arranged catalogue. Let us draw the curtain over these books and hasten to the separate retreats, to fix our entire attention on the numberless rills that flow down from the large and beautiful lake of the Exercises. In the text and the theory we have studied the lake itself. You have been able, I say to my visitor, to study with Fr. Roothaan its general outlines, and with the help of this wonderful commentator on the Exercises and of other fathers, both theologians and philosophers, to analyze the pure waters, to sound its depths, and contemplate in its crystal waves the light of heaven reflected therein so brilliantly. Veuillot says somewhere of a Swiss lake, that it was a star fallen from

[2] cf. de Palma. *Camino espiritual*, T. ii., pp. 217–233 of the Barcelona edition, 1860.

heaven into the midst of the mountains. This comparison may well be applied to the Exercises of St. Ignatius. I cannot recommend you too much, my dear visitor, to study the Exercises in all their native purity, and, *Maria magistra docente*, to strive after a deep understanding of St. Ignatius' book. Yet let us not forget that this lake was not intended merely to evaporate into the clouds, that according to the plan of its author, it was not meant to be merely a large basin closed on all sides, but rather a vast reservoir from which brooks and rivers flow forth to water with their bounteous streams the countries of the earth. These brooks, these rivers, if I may be permitted to continue this comparison, which though perhaps a little childish, has yet the advantage of making my thoughts clear, these are the retreats applied in different ways which you see here arranged in two great classes—retreats or Exercises with a general adaptation and Exercises with a particular adaptation. Let us not forget this main division, I shall not stop to discuss the question suggested by the words the Exercises applied with adaptation; I have as my companion one who has seen in theology in the treatise *de Ecclesia* and in the works on Holy Scripture, what is meant by adaptation, what kind of doctrinal adaptation is legitimate and how many kinds there are. Moreover, neither do I pretend that all the authors assembled here have been prudent in the application and adaptation of the Exercises, but the study of their various books is useful to find out *a posteriori* the laws of application and adaptation, contained *a priori* in the twenty Annotations of the Exercises. Having settled this point I return to my visitor, who says with a smile: "As you have compared the Exercises to a lake whence rise so many streams, which, too, you distinguish by the names—*general adaptation*, *particular adaptation*, it might be said that there are two channels through which the waters flow." "Yes," I answer, "this is so, the one of general adaptation, in which the Exercises are applied and arranged without any important change, though adapted, they are still, as philosophers would say, *univocal* Exercises; the other of particular adaptation, where the waters in their descent have met with broken, hilly soil and have been forced to modify their course according to the roughness of the soil; this channel philosophers might call that of *analogical* Exercises; I accept the term, provided, we understand thereby an analogy *cum fundamento in re* and admit that such retreats are not to be altogether rejected. Though they do not present the aspect of Exercises, very many of them, under the circumstances

of their production, have been given according to the true spirit and genuine method of St. Ignatius.

A physicist like Fr. Minister,[3] whose assistant I am in the work of retreats, the learned author of the *Répertoire Chromatique*, can give us another comparison. "In the general adaptation," he would say "the retreats have the same tone as the Exercises, but this tone is lightened, or lessened, or turned grayish, the differences of color are merely quantitative; in the particular adaptation on the contrary, there is a qualitative difference, there are varieties of shades." But we must not prolong this parenthesis, so let us proceed to the authors of the 1st Section.

First Section — General Adaptation. The works are arranged here according to the Assistancies. The first is the German Assistancy to which we have joined the old Assistancy of Poland. These authors have taught the northern nations to admire the Exercises of St. Ignatius. I cannot mention every name, but my guest picks up German authors, as Bellecius, Weyer, Zech; among the Flemish, Bauters, Perduyn, Pennequin, etc.; English authors, as Christie, and others. Next we have the Spanish Assistancy united to the Portuguese. Here we find Figuera, Salazar, different Spanish and Mexican editions of Izquierdo, etc. Struck by the many editions of Izquierdo in various languages, I remark that the editions of the Exercises in separate sheets have been more spread than others.

In the third place, we see the French Assistancy represented by Manrèze, Jennesseaux, Nepveu, Hayneufve, etc. At sight of them you will protest with me against the equivocal verses in which Boileau (6e. ép.) mentions Busée and Hayneufve. Whatever may have been the feeling which prompted these verses, the conclusion we naturally draw from them is, that these authors were readily sold, and this fact, whatever Boileau may think of it, speaks very well for his contemporaries and for these ascetical writers. When speaking of the German Assistancy, I might have observed that Busée was so highly esteemed by St. Vincent of Paul, that he gave it to all his exercitants; to such an extent, indeed, that the work has been published in our times as the, Manual of Retreats, according to the spirit of St. Vincent de Paul. Let us add that the publisher of the last French edition indicates in the preface the real author of the book to which St. Vincent has merely had M. Portail add a few meditations.

In the fourth place comes the Italian Assistancy with its

[3] Rev. Fr. Ch. Laconture, Director of Retreats at Braisne.

well known authors: Balestrieri, Cattaneo, Siniscalchi, etc., and also the writers of recent date, among whom I wish you to remark the authors whom I should like to call the group of St. Eusebius, because they have edited the sheets or writings in use at this celebrated house of retreats; they are Massa, Ciccolini, Vigitello, Manfredini. So near were they to Fr. Roothaan, that they were able to study and adapt the Exercises with the special authority which such a patronage brings.

Finally, we come to the group of authors not belonging to the Society, whose books belong to the section on general adaptation. There are secular priests like Mattei, the black cardinal, who prepared a book on the Exercises during his forced stay at Rocroi under the first Napoleon. There are also many religious, Carmelites, Dominicans, Franciscans; we shall mention but one, a Spanish Dominican, who published a part of the Exercises with this exquisite title: *A short compendium to excite souls to the holy use of the Exercises, which the ever Blessed Virgin gave to the great Father and Patriarch, St. Ignatius of Loyola. Taken from various classic authors by Fr. Francis Romero of the Order of Friars Preachers.*[4] Moreover, we have in this spiritual academy, in this upper room of the Exercises, even a princess of Austria, Isabella of Bourbon, and an archduchess of Este Austria, who has endeavored of late to make the book of the Exercises more popular by publishing anonymously; *A book for the people explaining the Spiritual Exercises of St. Ignatius* (*Il libro popolare che expone gli Esercizi Spirituali, etc.*)

Second Section — Particular Adaptation. Having concluded our explanation of the first section we turn to that of particular arrangement. At this moment I observed a sort of hesitancy in my visitor's face; as I supposed this might be due to fatigue, I invite him to sit down a while near the table in the centre of the hall. He agrees and a very curious dialogue ensues. Fr. X., my guest, having been formerly an ontologist, was a little positive, and as he held only certain notions to be true, he had a horror of every analogy. He was always afraid that the Exercises were sacrificed to the adaptation; but as he was loyal in the full sense of the word, he was used to surrender to good rea-

[4] Breve compendio para mover las almas a el santo uso de los exercicios que la santissima Virgen dio al gran Padre y Patriarcha, San Ignacio de Loyola, sacado de diversos autores clasicos, por el P. Francisco Romero, de la Orden de Predicadores de la Provincia de San Antonio del nuevo reino de Granada, Con licencia. En Sevilla.—This copy was sent to me from Mexico by the Rev. Fr. Gerste.

sons, as we shall see in the little conversation we then held.

Father X. My dear father, I have been full of admiration for your rich collection, I see its usefulness theoretically, practically, and historically. All that I saw yesterday on the text and the theory made the day delightful. What I have gone over this morning in your first compartment, that of the general adaptation, has been equally pleasing. How many diamonds shine in this beautiful casket before me! What riches in this mosaic from Manresa! Would that I could stay and study each document! Yet I confess that at sight of the numerous works before me arranged under the head of Particular Adaptation, a fear besets me. Have you not admitted here to a place of honor a host of unworthy authors who have sacrificed the Exercises of our holy Father under the plea of adaptation? Have there not been deplorable mitigations, degradations, even perversions? I wish you had alongside of your library a separate room for all these books of particular adaptation, which have given to so many of our fathers ideas which are really false in the use of the Exercises. Up to the present I have been in paradise, are you not now bringing me to hell or at least to purgatory?

Answer. Do not be afraid, dear father. No doubt we may possibly find among the authors whom we are about to look at some who have perverted the application of the Exercises. I shall even go farther, you will find some who have pushed the adaptation so far as to sacrifice the Exercises. We shall be able to point them out later in our analytical catalogue. Meanwhile our criticism should be very moderate, as we do not always know the circumstances under which these retreats were given. In any case, I admit that a certain number of authors would not have fallen into these mistakes of adaptation, had they devoted more study to the text of the Exercises in all its purity, or had their spiritual discernment been more developed; but let us not, because of some cockle, reject the ears full of good grain which have sprung up on all sides in these fields, either of the Society, or of other orders, and even of the secular clergy under the guidance, more or less direct, of St. Ignatius. If anyone were to say that such particular adaptations demand care, tact, and skill, I believe he would be right; should he add that it is dangerous to undertake such without preparation, nothing can be more certain; but if he should go so far as to pronounce all such particular adaptations improper, I think he would venture an assertion at variance with the whole tradition of the Society, with the principles of St. Ignatius, and with his most reliable inter-

preters. I believe that such theories, if carried out in practice, would often hide the light under the bushel, when its cheering light should be shed abroad. This manner of understanding the Exercises would endanger the doctor's halo which I love to see around the brow of the author of the Exercises. Has not St. Ignatius himself said: *Res plena periculi est uno omnes calle cogere velle ad perfectionem; quam varia quamque multiplicia sint Spiritus Sancti dona talis non intelligit.* The upholder of such a theory does not understand that the variety of states and conditions, established by God's Providence, necessarily changes also the duties of men. Had I the time, my dear father, I would show you that the spirituality of the Exercises is really universal. There is no circumstance of either spiritual or social life in which men cannot call on the aid of our blessed Father. *Nec est qui se abscondat a calore ejus.*[5] But this proof would carry us too far.

Father X. Your words reassure me, dear father, I grant, then, it is well to consult these authors, if not for a theoretical study of the Exercises in general, at least for certain applications. Permit me, however, to recall a word which doubtless escaped you in your enthusiasm for our saintly founder, you spoke of him as if he were a doctor of the Church. You do not forget that to be a doctor of the Church certain qualities are demanded which are not found in Saint Ignatius.

Answer. I know indeed that to become a doctor of the Church one must have eminent learning, remarkable holiness of life, and finally the declaration of the Sovereign Pontiff or of a Council lawfully assembled. I remember reading the explanation of these conditions clearly set forth in a panegyric of St. Francis de Sales by the Rev. Fr. Fristot. The authorized declaration of Holy Church has not yet pronounced St. Ignatius a doctor, but when I hear the mighty chorus of praises that sounds on all sides in his honor, I hope to see in heaven, or perhaps even on earth, the halo of which I spoke, crowning his brow; so I love to invoke our blessed Father even now under this title. It has been said: "We must fear that we are at fault when we do not think in poetry as the poets, in religion as the saints think." And have they not said for the last three centuries: "We must fear that we are at fault in our asceticism when we do not think as Saint Ignatius." Has there not been here an implicit recognition of his authority in doctrine? I shall not dwell on the second condition, remarkable holiness of life; evidently that has been realized in Saint Ignatius.

[5] Ps. xviii., 7.

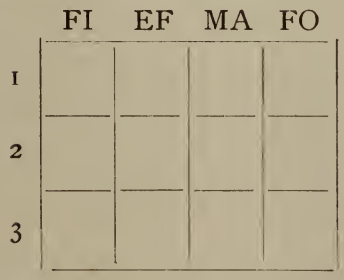
I believe that our holy Father had also the third condition, knowledge that enlightens the whole body of the Church; not indeed in the study or teaching of dogma, but in the teaching of ascetic moral theology. "Docentes eos servare omnia quæcumque mandavi vobis."[6] If St. Alphonsus Liguori was proclaimed doctor of the Church because he taught moral theology in a marvellous manner, both as regards certainty of doctrine and practical wisdom, may we not hope that St. Ignatius, who has so well arranged the principles of spiritual life in his book of Exercises, who by giving them to us in a manual, has written a practical theory of asceticism, may also one day receive from the Church the title which will rank him with her holy doctors? In this simple teacher of the elements of asceticism is there not hidden a modest and illustrious doctor, wonderful in his teaching, in his spiritual knowledge, in the mighty influence he has had on all? His Eminence Cardinal Parochi, in a letter to his clergy writes the following lines: "When the history of asceticism will be written, the Exercises will be pointed out as the source of that mathematical exactness which from the times of St. Francis de Sales down to our own days has characterized this most noble of moral arts. In like manner whoever goes back three centuries in the history of souls, will be convinced that numberless conversions have been due to the Exercises, and that scarcely one of those who have attained heroic sanctity has failed to acknowledge his indebtedness and give expression of his gratitude to the Exercises."[7] Mgr. Bourret, Bishop of Rodez, expressed the same conviction in writing to Fr. Derivry last year: "Your illustrious Father St. Ignatius has in great measure brought about the spiritual advancement of recent days by the Exercises."[8] Our library is a new proof of this universal influence of St. Ignatius; "you see," our blessed father seems to say, "I have not worked for myself alone but for all who seek the truth!" *Videte quoniam non soli mihi laboravi, sed omnibus exquirentibus veritatem.*[9] Whilst working thus for all I have adapted myself to all: *omnia omnibus factus sum.*[10] St. Bonaventure (serm. 5 de Pent.) speaking of the descent of the Holy Ghost, says we have reason to believe that the distribution of the tongues of fire was varied for each apostle, *dispertitæ linguæ tanquam ignis.*[11] The apostles were to have different manners of preaching suited to the people they were to evangelize. This law has been realized in the history of the Society. St. Ignatius wished that his children should vary the manner

[6] Matth. xxviii., 20. [7] Jan. 24, 1881. [8] Quoted in the French *Messenger of S. Heart*, 1890. [9] Ecclus. xxiv., 47. [10] I. Cor. ix., 22. [11] Acts ii., 3.

of giving the Exercises. They are ever the same Exercises, but subject to such accidental changes as make them fit for everybody. And thus every one to whom they are well given, finds repeated the miracle of Pentecost: *Audiebat unusquisque lingua sua illos loquentes.*[12] Each one hears our good directors of retreats speaking to him in his own language.

Father X. Your words have banished my fears; I shall admit in future particular adaptation in the sense you speak of, but permit me to ask how you have managed to classify these different adaptations.

Answer. I had recourse to my recollections of philosophy. As I arranged my library for theologians skilled in the language of the schools, I was not afraid to use some terms common in philosophy; I have taken as principles of division the various causes. In philosophy, we find four kinds of causes demanded of necessity in every work. We have the end, which is the cause of causes, as it moves the efficient cause to act, that is, to dispose the matter and unite to it the form. Hence we shall consider these retreats in succession, according as the adaptation has had in view the final, or the efficient, or the material, or the formal cause of the Exercises. To bring the division to mind by attracting the visitor's eye, we might mark on the back of the volumes, FI for modifications of the final cause; EF for the efficient cause; MA for the material cause; and FO for the formal cause. Moreover, we can make the notation more complete if we mark the different degrees of modification by numbers. This will enable us to characterize the shades of each retreat by formulas, made up of the letters and numbers. We can even make use of a plan somewhat like the following:



The numbers show the various degrees of adaptation.

Father X. Your system is ingenious; it is very clear and marks very graphically the character of each retreat. But as you have not yet employed it, let us begin our explora-

[12] Acts ii., 6.

tion of the four main divisions, the four basins of your second section in the hydrographical division of the Exercises. We shall put aside their theoretical discussions, which have already consumed some precious moments, and like a docile pupil, I shall ask my guide to begin again our examination of the library. My visitor was in fact reassured by my explanation, he felt that he was now on solid ground, and that I was not bringing him to a mere jumble of worthless objects.

I. *The Exercises adapted with reference to the final cause.* Here then we stand before retreats in which the adaptation is made to the final cause. In the Exercises, the mediate and general end is the conformity of one's life to the will of God, to which is subordinated the immediate end of election and reform of life. It is easy to understand, that under this general end, we may find a whole series of particular and subordinate ends suited to the needs of different souls. The way in which St. Ignatius directs his efforts to the election of the state of life or of reform, may serve as a model for such as wish to gain some special end in the spiritual life.

The question of what may be obtained from a retreat as a final result is a very vast one, and I shall not enter upon it. Suffice it to say that on this point the plan of St. Ignatius, though unlimited in its extent, can be restricted at will so as to answer all the needs of the spiritual life. In the old theologies we find at times represented the tree of virtues. St. Ignatius is like the gardener who knows how to make all these virtues grow, and even to bring to maturity those that are most necessary.

Let us begin our examination of the retreats placed before us in their several classes. In the first class we find retreats which have as their aim some one vice to be rooted out, or virtue, either theological or cardinal, to be gained or increased, or some duty to be fulfilled. To this class belong Fr. Olivaint's notes on his retreats. Following the advice of Rodriguez and Saint-Jure, he was opposed to all vagueness, and so each year he proposed to himself some one special virtue to be gained during the retreat. We might also notice a curious retreat by Fr. Masenius for the use of Protestants, who are to be instructed in our holy faith: *Nova praxis orthodoxæ fidei.*

In the second, third and fourth classes, we find retreats intended to be used for renewal of fervor in preparation for some feast or for the semi-annual recollections, for renovations, triduums, or monthly retreats. It is true, these are rather crumbs from the Exercises than the Exercises themselves, yet I could not omit them in my collection of books

on the Exercises. Notice the editions of Croiset, in French, Italian, Spanish, Mexican, Indian, etc.; see too the curious retreats for a day by Fr. del Nente, a Dominican, who, even in the year 1643, consecrated a whole retreat to the Sacred Heart of Jesus. Towards the end of the old Society, the work of yearly retreats which had grown very extensive, produced also the monthly recollections which were held in very many cities. In the old catalogues, especially in Italy, one or two fathers in the chief houses are marked with the following status: *Præ. viris nobil. coll. es sing. mensi.*

In the fifth class are grouped some retreats in preparation for death. I call special attention to the German retreats of Vogel, to that of Fr. Bernardin de Pecquigny for all the faithful, and of Fr. Pawlowski for the use of Ours. This last ends with the words: *Te Deum laudamus.* We see then that behind the particular, fixed end at which St. Ignatius aims in the election, a vast field extends even if we consider only the ascetical order. I will not delay my visitor by showing him notes taken during the tertianship on the adaptation of the Exercises to another class, their application to the Constitutions, to studies, teaching, government, etc.

II. *The Exercises adapted with reference to the efficient cause.* We pass then to the second series, those books in which the adaptation has reference to the efficient cause. Here too is seen that *lucidus ordo* which my visitor feared so much to find wanting in the classification of the book of the Exercises. The efficient cause is evidently the exercitant himself under the influence of the Holy Ghost, of the different spirits, and of the guidance of the Fr. Director—the Fr. *esercitatore*, as the Italians call him with such praiseworthy exactness.

Behold then before us five hundred books of retreats made by men in different states of life. *Putasne vivent ossa ista?*[13] Yes, indeed, there is life here. What a beautiful, living army rises before us, priests, religious, laymen! These are the three battalions advancing under the standard of St. Ignatius. Every color is found here, every costume, every state; from the bishop to the humble cleric, from the contemplative Carthusian to the religious of the active life, from the magnate of Hungary to the lowly tradesman, from the aged grandsire to the child before his first communion; all speak the language of Manresa. *Erat autem terra labii unius* (Gen. xi., 1). No doubt some of them can only lisp the language; there are here and there faults of pronunciation which would shock our priests; some authors do not

[13] Ezech. xxxvii., 3.

know very well the grammar of St. Ignatius, but all speak the same tongue; how sweet such harmony to the ear of one of St. Ignatius's sons! Nothing is of greater importance than to study the influence of the Exercises on the ascetic spirit of different religious orders and of the whole Church. As it is so very evident here, I propose anew my cherished hope, the proclamation of St. Ignatius as Doctor of the Church. It is by her official recognition of her doctors' teachings that the Church makes her Catholic doctrine one, and thus consolidates the kingdom of Jesus Christ. May she some day complete this work by recognizing officially the providential mission of St. Ignatius in ascetic theology, by proclaiming him doctor! To my mind, it seems that the friends of St. Ignatius would make this idea more acceptable, if they would separate more and more the general doctrine of the book from the particular applications given in various parts; if, following the indications of our blessed father himself, they would direct its influence to the sanctification of those states of life whose form is the concrete manifestation of God's will, by ordering these different states in the plan of God according to the apostle's words: "Every one in his own order, the first fruits Christ." *Unusquisque in suo ordine, primitiæ Christus.*[14] The Cistercian Strada calls the Exercises the novitiate of the human race, and the directory adds that they serve to govern one's whole life in any state whatsoever, *quocumque in statu.*[15]

I. *Retreats for priests.* Fr. X. and I review quickly the first battalion, the authors who have written retreats for ecclesiastics. There are here more than one hundred and fifty of different kinds, ranged according to nationality: first, those not of the Society, Germans, Spaniards, French and Italians; then the members of the Society. We can examine only the principal ones: Agnelli, Calatayud, Maffei, Dufrêne, Neumayr, etc. We should like to see before these shelves those who assert that the Society has done little for the sanctification of the clergy. Beginning with Blessed Peter Favre, who had a marked predilection for such retreats and for the associations of priests to keep up the fruits of the Exercises, the history of the Society, and especially these books on the Exercises, tells us of a glorious line of apostles of the clergy. Is it not too often forgotten what the seminaries owe to the Exercises? Theiner studied this question after a retreat at St. Eusebius, but his work seems to be rather superficial (See *Séminaire ecclésiastique ou huit jours à Saint-Eusèbe à Rome*). Let us hope that the learned Bol-

[14] I Cor. xv., 23. [15] Direct. i., 4.

landist who is writing the life of the great saint formed by the Exercises, St. Charles Borromeo, who built an *asceterion* or house of Exercises for candidates for holy orders, will show us the historical influence of the Exercises in the foundation and development of seminaries. Documents on the subject are to be had in abundance.

II. *Retreats for religious.* We shall examine now the second battalion. It consists of two hundred authors of retreats for religious in general, and for religious of different orders. Here, indeed, are many precious pearls. For example look at these two beautiful manuscripts composed by the Carthusians on the Exercises of St. Ignatius. One of them begins with a defence of the Exercises, the other gives the Exercises as applied to the Carthusians. With all these retreats before us for Augustinians, Benedictines, Carmelites, Carthusians, Dominicans, Jesuits, Premonstratensians, etc., there comes to mind naturally the eloquent repetition in the Epistle of All Saints day *duodecim millia signati;* and we think of the words of Holy Writ, *Quam bonum et quam jucundum habitare fratres in unum!*[16] Let us glance especially at the retreats intended for members of the Society. Among them are the long retreats for the tertians by Fathers Le Gaudier, Judde, Petitdidier, and de Ravignan; moreover, here are Gravina, Pawlowski, Grymowski, etc. Our attention is called to one for the lay-brothers by Fr. Lerchenfeldt. I am always moved at the sight of these two retreats intended for the scholastics and printed for our fathers of White-Russia in 1793 and 1794 by the Russian Imperial Press of Polotsk. How touching to read the meditation: *De existimatione vocationis religiosæ*, (On the esteem of religious vocation to the Society of Jesus), in that Society which has ever been the special object of God's goodness. This goodness shines forth everywhere, in its formation and increase, its conformity with our Lord's life and passion, and also, the fathers add, in its preservation: *Elucet ex mirabili exigui manipuli conservatione, dum per totum orbem reliquum aboleretur Societas.*[17]

The retreats for different orders embrace those for the contemplatives, for the Hospitallers, Carmelites, Dominicans, Sisters of the Visitation, etc.

III. *Retreats for seculars.* Finally the third battalion appears, those for seculars. Men and youths come first, prominent among them our former sodalists and those connected with good works. But I fear almost to touch these works, as each of them opens such a vast field for applica-

[16] Ps. cxxxii., 1. [17] Polociæ, 1794, p. 223.

tions of the Exercises. Let us notice, as we hurry on, this *Triduum* of Grobendoncque, *Patribus-familias et præsertim in Republica occupatis accommodatum;* the *Triduum sacrum pro viribus nobilibus et litteratis* by Fr. Neumayr; and above all the Exercises *pro magnatibus* by Fr. Lancicius. This father did not forget the duty of the governing classes in social economy; he uses the Exercises to sanctify them in the state in which Providence has placed them. Do well what you have to do, Bourdaloue used to say in his sermons (sermon on the duties of one's state) and in his retreats. Moreover, this is pointed out to us by Saint Ignatius when speaking *de reformatione vitæ: ponere creationem, vitam et statum ad gloriam Dei.* It was the same thought which induced Fr. Lejay when giving the Exercises for the second time to Cardinal Otto Truchses, to present him a *speculum præsidis;* and this too is what the directory recommends. Doubtless our first work must be to reform the interior life, but we must not neglect the sanctification even of the exterior, social life. How many hand-books on the duties of various states this idea of the Exercises suggested to our fathers! Naturally I have not dreamt of collecting them here.

As our time is becoming short, we must omit mention of the retreats for women, girls, and children, though each would furnish us with matter for much comment. We proceed then to the Exercises adapted with reference to the material cause.

IV. *Exercises adapted with reference to the material cause.* We shall not speak of the matter presented by St. Ignatius to those who make the Exercises as described in the eighteenth Annotation, by using the first method of prayer; in fact, if we consider it closely, this is merely a miniature copy of the general material cause. This general matter consists of the meditations on the foundation, on sin, and the mysteries of our Lord's life, etc. They are the views which St. Ignatius places before his exercitants by means of his method, which is the formal cause, and, if the comparison be permitted, we might say by means of his magic lantern. In St. Ignatius' book these meditations are given so as to aid in the choice of a state of life. This material cause merits our careful study; what are its essential, unchanged parts; its characteristics; what is its arangement, the linking together of the various parts of the book as we have it; what are the parts subject to change or variety; what are the modifications allowed and demanded by St. Ignatius in certain given cases. All these considerations would lead us to say with Fr. Renault in his letter to Fr. de

Ravignan, "It is well if you have a particular subject to handle, to try to make it enter into the matter of the Exercises and to connect it with them either didactically or in some more extended manner."

As far as I can see, it would be an excess of respect for the material cause, if we wished to restrict the exercitant to its words alone. This word analysis can be very profitable in the theoretical study of the Exercises, but in practice it will be found ineffectual, I do not say always, but in many cases. The expressions and meditations themselves should not be considered as a garment to fit any size. The resources of the Exercises in their material cause, as it is found in the book, are very great, but we should not conclude that we must respect it more rigidly than did St. Ignatius. He permits us to modify it in many ways, for example, in the seventeenth Annotation. He himself has introduced parts that bear only on the choice of life; to believe that we are bound to give the matter of the Exercises to everybody exactly as it exists in the text, might indeed suggest to dull minds, unable to delve into the very words, the hand-organ which contains but one never-varying air. When the spiritual needs call for the meditation of certain truths, would it not be a dangerous mistake to omit them? But can we go so far as to abandon the matter of the Exercises altogether and take some similar subjects, as has been done by several authors in our collections? That is a question which I do not wish to decide here; in any case, it is a dangerous method and one which demands great prudence if carried to any extent; yet several authors have used it, and I shall rest content with merely acknowledging the fact. When I consider these works in which the matter of the Exercises has been thus entirely modified, I admire at least the excellence of the Exercises themselves whose doctrine is so much in harmony with Holy Scripture and the Doctors of the Church, and, moreover, I find that the works of these writers are at least storehouses whence we may draw matter for special application with their necessary modifications.

We have here the retreats of Paulmier, Keppler and others, the matter of which is drawn from Holy Scripture.

Moreover, there are retreats in which meditations on the perfections of God, the Holy Trinity, the Blessed Sacrament, the Sacred Heart, St. Joseph, Sts. Peter and Paul, St. Mary Magdalen and others, have been presented under a form like unto that of the Exercises. How much might be said on the harmony of these devotions with the spirit of the Exercises, v. g., on the harmony of the Sacred Heart devo-

tion with the Exercises in its history, dogma, moral, and practices! Let us stop a moment before the concordances of the Exercises with the Doctors of the Church, such are the following: *Harmonia Exercitiorum S. Ignatii cum operibus S. Augustini*, by the Franciscan, Fr. Macedo; *Concordantia S. Anselmi cum Exercitiis genuinis S. Ignatii*, by the Benedictine, Golh; we also see similar works on St. Bernard, St. Bonaventure, St. Thomas; then here are retreats made up of passages from St. Francis de Sales, and St. Alphonsus de Liguori. Fr. X. regrets that he has not many days to spend on these treasures. What grand conclusions, redounding so much to the honor of our Holy Father St. Ignatius, we can draw from the comparisons between his work, so modest in appearance, and the works of these great Doctors of the Church! I have gathered together here many books and documents on the connection between the doctrine of St. Ignatius and that of St. Thomas. May some son of St. Ignatius one day establish a prolific parallelism between the spirituality of the Angel of the Schools and that of the solitary of Manresa! Then follow the concordances of the Exercises with the Imitation, the Spiritual Combat, and the writings of some of the saints; and finally some exercises drawn from a particular point in theology or from the book of Spiritual Exercises itself. Let us note the posthumous retreat of Fr. Huby on the love of God, but we must not believe that it was the retreat which this great founder of houses of retreat gave to the exercitants at Vannes; for I have this retreat, too, in which the Exercises are followed quite closely. This retreat on the Love of God, which was found among his papers, was probably for the personal use of this friend of the Sacred Heart of Jesus and of the Immaculate Heart of Mary.

4. *The Exercises adapted with reference to their formal cause.* We come to the last series of adaptations, the Exercises adapted with regard to their formal cause. The formal cause, as we have seen from the title of the Exercises, is that exercise of the spirit which puts in order one's life. From this point of view, we may observe that spiritual exercise can be made to reach a great height, as in the case of those souls whom the Holy Ghost raises to an extraordinary spiritual life of which he is the sovereign Master. We notice that St. Ignatius prepares and disposes the soul to receive this special operation of the Holy Spirit as soon as it is really manifest, and he gives wise rules which will serve in the direction of the most spiritual persons; many books of mystic spirituality bear the imprint of his doctrine

and methods. We could have gathered some of them together here, but we have not for fear of going to too great a length. Let us note especially the editions of the retreat of Blessed Margaret Mary. They deserve to be studied in this light. Let us recall also, that the Archangel St. Gabriel, when urging on the part of the Queen of Heaven, Maria de Escobar, the spiritual daughter of Fr. Luis Da Ponte, to make the Exercises of St. Ignatius, added that the Blessed Virgin "had been occupied almost continually during her life in these holy Exercises." (The Life of Fr. Balthazar Alvarez by Fr. Luis Da Ponte, Paris, 1620, p. 481.) However high and surpassing may have been the manner in which Mary made such exercises, the gospel only tells us that at all times her method was very like to that of St. Ignatius; *Maria autem conservabat omnia verba hæc, conferens in corde suo* (Luke ii. 19). A cursory analysis of this text shows us here the exercise of the three powers, the memory, the understanding, and the will. Without forcing the words too much, a pious soul would here find that the exercise of the Blessed Virgin was practical. For in pondering over the words which came from the heart of her Divine Son, Mary was sure to bring the actions of her heart into harmony with those of the Heart of Jesus, *in dispositione vitæ*. And so, by the grace of the Holy Ghost and the cooperation of Mary, Jesus increased in her spiritually, whilst he increased before God and men. Was not this with all its happy effects a high, wonderful, and complete anticipated application of the method of spiritual exercises which St. Ignatius was to put before us?

The Exercises can be made *formaliter*, as we have seen, if they are made exercises for the regulation of life. The soul then actively employs its natural powers and works by itself for the practical end of personal sanctification. Let us stop here to consider our books in the view of *exercise*. Generally, the practical side is less overlooked, and we have removed from these shelves the books which would not be practical in some points. But in being practical are all retreats still the Exercises? We may say in general that here in the formal cause, much more than in the other causes, there can be a sacrifice of the essential part of the Exercises of St. Ignatius. Though there may be a modification for the immediate end, adaptation to the subject, change in the matter, the formality of the Exercises remains uninjured if there be practical exercise. But if exercise be sacrificed, then indeed the Spiritual Exercises of St. Ignatius are sac-

rificed, which happens very easily when the Exercises are given *oratorio modo*. It would doubtless be going too far, to ask those giving retreats to merely perform the office of a faucet of lukewarm water, under pretext of respecting the spontaneity of the exercitant; but let us remark that the nature of the Exercises is surely changed when they are transformed into a method of violent impulse and force, in which the exercitant would lose the full and entire liberty of his faculties. Nothing is more opposed to the Exercises. In defining the role of instructor we may be permitted to repeat the familiar saying of Montaigne on education: "The tutor must make his pupil run before him." He therefore must tend to render the exercitants active, not substituting his activity for theirs; he must care more for the preparation of the soil than for the seed which will be sown there, whence the importance of true retreats, closed retreats as they are called nowadays, in which the faculties are prepared to act by themselves.

But should we go so far as to say of this so lawful desire of not sacrificing the formality of the Exercises, *all or nothing?* This radicalism in the application of the Exercises has never been according to the mind of St. Ignatius or his children. They have applied them in different ways to public retreats, in which the exercitant is no longer completely active, since they preach to him the truth and thus his faculties are not so well prepared for exercise. They have adapted them to missions, to series of meditations; they have published them under the form of readings, reflections, prayers, examen; they have put them into courses of preaching; and, what is still more, in poetry and plays, whence arises the necessity of our having in the library, in order to be complete, some types of this kind of book in which the formality of the Exercises has suffered somewhat, and which a naturalist would call the hybrid species of the Exercises.

Here in the first place are the books of public retreats. Notice the exercises of Torrubia; they are excellent in their way. There are also some Easter retreats. There are some exercises adapted to missions, courses of meditation; some of these books were used for making the public meditations at the time when this work was in vogue in our houses. Among the books of the Exercises arranged for reading, note those of Cattaneo, Rosignoli, and this book in the Aztec language by which the Exercises are brought within the reach of the Indians of Mexico.

The Exercises in the form of reflections and prayers come next. There are some under the form of examinations, as

Dirckinck has done in *Semita perfectionis*, then others in courses of preaching, as in the Slavonic work of P. Bassar, in the *Collectanea ascetica Exercitiis Spiritualibus Sancti Ignatii accommodata* by Fr. Kwiatkowski, a large folio volume of great value. Finally, we come to the poets and the dramatists who have exercised their fancy on the book of St. Ignatius. I have there about fifteen of them whose muse has not been frightened by the austere meditations of the Exercises. Take note of this Spanish poem, to which many Mexican bishops by joint concessions have granted in all two hundred and forty days of indulgence as often as one of the faithful pronounces a word of it. If you know English, read the beautiful work of Fr. Christie, *The End of Man;* if you are an Italian, read the poems on the Exercises dedicated to Pope Clement XII., by Mgr. Ansaldi; if a Spaniard, read the songs on the Exercises in the Castilian tongue. If you prefer the language of Virgil, take the *Ascesis Rhythmica* of Neumayr. See! here is the *Theatrum Asceticum* of many of our fathers, and you will find that their plays do not always deserve certain attacks a little too severe. One day at the college of Munich after a drama of Fr. Bidermann, fourteen members of the court of Bavaria were seen to enter on a very rigorous retreat in order to arrange their affairs of conscience. One of them soon afterwards entered religion.—(See the article of Fr. Paul Mury on Fr. James Balde, in the Alsatian Review.)

After these books, in which the Manresian formality suffers great damage, there are five or six which I have put aside. It is by mistake that they wandered in here. They cannot be classed among ascetical exercises in the philosophic or Manresian sense of the term. They are simply affective exercises of devotion, or liturgical exercises.

To all this part which bears the title *During the Retreat*, there is added a general appendix, containing, first, manuals of retreats; secondly, books of *practical* considerations; and finally, different *adjutoria* useful in the course of certain retreats.

I. *Manuals of Retreats* or *Vade-mecum ad Exercitia.* There are many of these useful for priests' retreats. We ought to note especially the one which Fr. Le Valois composed under the title of *Prayers and Meditations for Use in Retreats made with the Jesuit Fathers in their Novitiate.* This book is really interesting. Fr. Le Valois was not a Norman, but from the way in which he gave certain directions to his exercitants at Paris, it can be seen that he had lived in Normandy. Here is an instance: "To all is recom-

mended attention in maintaining the cleanliness of the chapel, in taking care of the furniture of their rooms, chairs, curtains, carpets, etc., and of leaving behind them the books they have found there. Many of them are lost, without doubt more by the neglect of the servants than by that of the masters." Here are some more recent manuals, among others, that of Fr. Alet which is selling very rapidly of late. Many of these manuals have been composed both for public missions and private retreats; I have a score of them.

2. The shelf of *practical considerations* ought not to be neglected. It seems to me that St. Ignatius, who wishes us to come to the knowledge of ourselves and our duties, in order that we may then come to the execution of really practical resolutions, must like, it seems to me, those books wherein, in retreats which do not look simply to a choice of life, is given precise information as to reform of the life already chosen, as to duties of all kinds, even as to professional obligations. The very book of the Exercises leads so easily to practical considerations, that men have been able to draw thence rules which encompass the entire Christian and religious life. Here in particular are the two directories which Fr. Ramière has drawn from the Exercises for Christian life in general and the religious state in particular. Examine the large manuscript work of Fr. Barrelle on the resources which the Exercises afford for forming the character of those who lead the apostolic life of the Society; I have a copy of it here. The original is in the library of St. Helen at Lyons. Finally, cast your eyes on some manuscript notes on the Exercises considered as a means of professional and social sanctification of men of the world.

3. The different *adjutoria* are: songs, pictures, and the like. Among the pictures, examine the enigmatical pictures of Frs. Maunoir and Huby which have rendered such great service in the missions and retreats of Brittany. I have found the lectures which describe them in full. These pictures have been republished many times, even in larger sizes. Here are some given by R. F. Vasseur in 1890, which P. Cahour got up, spending thereon more than 4000 dollars to make them more artistic and adapt them to our modern tastes. Nowadays, these pictures are replaced by stereopticon views. The iconography of the Exercises would make a very curious study; I shall recommend it to the zeal of R. Fr. Hamy.

III. *After the Retreat.* Here we are, Fr. X. and I, before the little cabinet at the farther end which bears the title: *After the Retreat;* it is the third division of what regards

the practical part of a retreat, and books as a help to perseverance. I am surprised that there are not more books on the means of perseverance. I have found scarcely more than fifteen of them. Here is one in particular: *The Art of Living and Dying well, especially for those who after retreat wish to work seriously for their salvation and perfection;* Vannes, 1704. I do not know its author. This book after some modifications could be republished under the title: *After the Retreat.*

Our visit to the second story, which includes all that pertains to the practical part of the Exercises, had been rapid and yet very long. I was tired from speaking; my visitor, tired from seeing hundreds of authors pass in review before him. However, the joy of having seen these noble rivers which have their source in the Exercises prevailed over all other feelings, and my guest was beaming with joy at having learned in this visit, which he called a suggestive visit, the resources which the book of Exercises contains for applied and adapted retreats. In running through the synoptic plan of our library, he thought he would hereafter be able to find a practically worked-out solution of the most difficult problems in the use of the Exercises.

The examen bell had not yet rung; so we went to rest for a few minutes in the garden. But there the pleasing *phantasms* of the library did not leave Fr. X. He would muse over them for a long time, he said. Whilst looking at the terraces of flowers opening to the shining sun, he compared them to the terraces of flowers of another kind which he had admired in the library. Then perceiving a statue of St. Ignatius and another of the Blessed Virgin which overlook the garden, he begged me to go and pray St. Ignatius that he give us a practical knowledge of this book, and especially to thank the Blessed Virgin, the Queen and Mother of the Society, for the protection she has always granted to those who have faith in the manifold efficiency of the Exercises. We then separated after making an engagement for the afternoon in order to examine the fourth part of the library: *The History of the Exercises of St. Ignatius.*

I commend myself, dear Father, to the prayers and holy sacrifices of Your Reverence.

Reverentiæ Vestræ Servus in Christo,

H. WATRIGANT, S. J.

A. R. P. N. GENERALIS LUDOVICI MARTIN

ADHORTATIO DE STUDENDI RATIONE.

Ad Scholasticos in Collegio Exæten die 1 Jan. 1893.

Carissimi in Christo Fratres,

In aliis provinciis allocutus sum Superiores. Sed quia vos estis ubique dispersi hoc facere non possum. Tamen cum libenter vellem uti hac occasione visitandi vos, quoniam vos estis maxima pars hujus domus, non potui, ut vos non alloquerer. Jam quid dicam Scholasticis nisi quod est in regulis eorum; quæ fere reduci possunt ad hæc tria capita: 1. qua intentione, 2. cui materiæ, 3, quo modo debeamus studere.

Sed priusquam de singulis agamus animadvertite hoc: necesse est habeatis magnam ideam de studiis Societatis. Quanti sint momenti jam inde concludi potest, quod tota quarta pars Instituti de studiis agit et est hæc pars longissima. S. Ignatius autem non posuit verba superflua. Hanc partem maximo cum studio et industria elaboravit, sæpe correxit, ita ut sit totius Instituti fortasse perfectissima. Hinc et vos magnam ideam habeatis de studiis. Studia et scientiæ non sunt finis, sunt media ad finem, media autem non solum utilia, sed absolute necessaria, sunt conditio sine qua vita apostolica est impossibilis. Hoc etiam expertus est S. Pater. Initio non cogitavit de studiis, postea, cum necessitatem scientiæ intellexisset, totum se studiis dedit.

I. Posita vero hac magna idea, primum est bona intentio. Et hoc velim, c. Fratres, bene attendatis: Si habetis hanc puram intentionem, habetis omnes virtutes Scholasticorum.

Si S. Pater loquitur de diversis virtutibus hominum Societatis, unam semper nominat, quæ sit maxime propria illi

classi. Ita Superioribus commendat mansuetudinem juxta exemplar D. N. J. Christi, quia Superiores contra hanc virtutem habent multas tentationes, si vident defectus subditorum. Nam omnes sunt homines et omnes habemus nostros defectus. Non sumus in statu perfectionis, sed in via ad perfectionem, in hoc consistit vita religiosa et raro accidit, ut aliquis jam sit perfectus.

Fratres Coadjutores vult maxime colere humilitatem.

Venit ad Scholasticos et commendat tantummodo puritatem intentionis. Hanc putat sufficere. Et revera in illa habetis omnes virtutes.

1. Mortificationes in pura intentione habetis. S. Pater certe magni æstimavit mortificationes externas, quas et ipse multum exercebat. Sed Scholastici, dicit, non debent multum facere in hac re, tantum quantum P. Spiritualis permittit; et repeto quantum permittit, non plus. Vestra mortificatio præcipua in studio posita est; et si quis vellet alibi quærere, et plus facere, et negligeret studia, esset tentatio diabolica. Non fortasse est mortificatio uno die, uno mense, uno anno studere, sed per multos annos constanter studiis incumbere, dico "incumbere," id est, se totum et omnes vires ad studia applicare, hæc est magna mortificatio; hoc vires conterit et multorum valetudinem jam destruxit. Inde, si quis in studiis quærit solum Deum et non se et quæ sibi placent, facit multas mortificationes.

2. Habetis humilitatem. Non poteritis omnes in omnibus excellere aut æque proficere. Et in hoc sunt multæ occasiones humiliationum. Sed si habetis puram intentionem, hæc omnia non tam graviter sentietis et humiliter accipietis.

3. In pura intentione exercetis obedientiam. Et hoc debemus bene considerare. Si non nobis volumus placere sed Deo, non quæ nobis placent sed quæ Deo, illis rebus studere debemus. Et tantum temporis singulis rebus debemus impendere, quantum Præf. stud. vult, et quæ placent, non diutius, et quæ minus placent, non minus. A Scholasticis non exigitur, ut proficiscantur in missiones, ut labores difficiles suscipiant, sed hoc exigitur, ut in minimis obediant, præcipue in modo studendi a Præf. stud. præ-

scripto. Unde addidit S. Pater: "Studendi laborem ex obedientia et caritate susceptum opus esse magni meriti." Sed de modo studendi plura in tertio puncto.

4. Exercetis caritatem. Nam hic est finis studiorum: caritas erga Deum et animarum zelus, sicuti est in regulis: "Nihil aliud in his, quam divinam gloriam et animarum fructum quærentes." Intentio nostra debet semper esse supernaturalis; si studemus propter aliud motivum "etiamsi sit honestum," non habemus *puram* intentionem. "Quidquid non est Deus, non est *pura* intentio!"

Proin, c. Fratres, habetis omnes virtutes cum hac pura intentione. Omnes aut in ea continentur aut ad eam requiruntur. Et "si de hac re facitis examen particulare," invenietis omnes fere defectus quos committitis esse ex defectu puræ intentionis. Propterea S. Pater non potuit invenire virtutem, quæ aptior esset Scholasticis, quam puram intentionem. Studeamus igitur sicut S. Ignatius studuit. S. Pater multas sensit consolationes, cum ad studia accedebat, postea in meditatione non ita, unde conclusit, non fuisse illas a Deo. Hinc cum cognovisset multis consolationibus impediri studia, noluit Scholasticos habere tam multas devotiones et communiones. Quare qui nimis multas recipit consolationes, easque habet ex frequentiore orationis usu, sed non suo tempore et cum jactura studiorum, persuadeat sibi hanc esse tentationem diabolicam. Tuto nemo existimabit S. Ignatium non magni fecisse sacram communionem, cum suo tempore tam multa pro ea fecerit, eandemque aliis commendaverit. Sed Scholasticis dicit: non tam multas. Porro amavit valde pœnitentias, sed Scholasticis vult non esse multas. Officia humilia valde amavit, sed vult fr. Coadjutores eos labores subire, ne Scholastici in studiis impediantur. Amavit, o valde amavit audire cantica sacra, vesperas, hymnos divinos, a nobis autem omnia illa non postulat, sed hoc postulat, ut studeamus. Sic debemus nos præparare ad vitam apostolicam.

II. Quibus rebus debemus studere?-Iis facultatibus, quas Superior assignabit. Et licet pro præsenti tempore non sint necessariæ, postea tamen erunt. Non debemus omnia velle addiscere. In antiqua Societate utique potue-

runt habere universalitatem quandam scientiarum, quia non erant tam variæ; scientia sacra erat summa; qui acquisiverat philosophiam et theologiam, omnia fere sciebat, nam cetera aut cum ea cohærebant, aut erant minoris momenti. Illa tempora jam non sunt. Scientiæ sunt innumeræ et subdividuntur in multas partes. Quare in his omnibus unum aliquem esse excellentem impossibile est. Habemus nunc scientias naturales, quæ tot tantæque sunt, ut una ex illis, vel specialis et minima pars unius aliquem hominem doctum per totam vitam occupare possit, et ita universalitas illa hodie est impossibilis. Specialem aliquam scientiam sibi eligere unusquisque potest, in eamque incumbere et in ea excellere; universalis esse non potest. Dicunt, Societas est universalis. Generatim etiam est verum: nulla scientia est aliena a Societate, sed cave, non unicuique omnia conveniunt. Societas tota utique poterit manere universalis in studiis, sed non singula membra. Hæc est tentatio valde frequens, maxime inter juvenes, quod putant se omnia præstare posse; ipse quoque in philosophia hanc tentationem habui, et quod pejus est, cecidi, et confiteor me magnam postea pœnam solvisse. Sed tales cogitationes tentatio sunt, quamvis initio non appareat.

Neque tamen nunc est tempus, ut Scholasticus excolatur in singulari aliqua scientia, sed ut preparetur ad aliquam doctrinam studiis absolutis perdiscendam et a Superioribus constitutam sive sit physica, sive chimia, sive res naturales. Nunc quasi fundamenta ponimus, sine quibus aliæ scientiæ multa pericula adducunt, etiam fidei. E collegiis nostris nunquam procedit perfectus orator, perfectus scriptor, solum præparati sunt et recte dispositi, fundamenta posita sunt. Aedificium quod debemus construere, non nunc ædificatur, sed postea. Nunc ergo preparemus nos, ut postea Societas nobis possit uti, ubi vult et Deo placet. Ne addiscamus, quæ Societas non exigit a nobis, sed hoc quod Superior assignat, et hoc intensissime, in hoc incumbamus toti, serio, constanter.

III. Quomodo studendum sit? Debemus studere sicut Societas nos docet, et non aliter. Et hic rogo vos, c. Fra-

tres, ut ad hoc bene attendatis. Nam meum est defendere nostram rationem studiorum. Nostra ratio studiorum autem habet speciale aliquid, quod ei maxime proprium est. Et tantum proficietis, quantum hanc nostram rationem sequimini, si multum multum, si parum parum, si nihil nullus erit successus. Fuerunt, qui putarent, bonam fuisse antea, nunc non jam esse. Hoc qui dicit, uti ego puto, non intelligit nostram rationem studiorum, et solum materiam respicit, non formam. Nam in materia hodie non sumus liberi, illa præscribitur nobis, quod utique jam est magnum malum. Sed si vellemus retinere materiam sicut antea, possemus claudere nostra collegia. Tamen liberi adhuc sumus in forma et methodo docendi. Et ibi præcise est discrimen, non in materia. Et in quonam est? Est in multis singulis rebus. Sed possumus hic duas tantummodo enumerare 1) ut discipuli exerceantur, 2) ut ingenia efformentur, non solum ut res discantur.

Sed hæc duo parva explicatione indigent.

1. Hodie in scholis sunt homines, qui habent magnam scientiam, res vere admirandas proferunt. Discipuli audiunt, audiunt hodie, cras, perendie, per menses audiunt, sed non proficiunt, aut si quando proficiunt, certe non proficient propter magistrum, sed quia ipsi sunt ingeniosiores. Non sufficit, ut magister multum sciat, debet etiam discipulis sese accommodare; debet cogitare, quomodo rem explicet, ut discipuli facillime intelligant, et tantum eis dare debet, quantum possunt portare. In grammaticis hodie mirum in modum explicant ultimas linguæ latinæ v. g. proprietates; usque ad minutissima omnia exquisiverunt. Tamen loqui latine nemo potest. Dico ordinarie ita est, possunt esse exceptiones. Legi aliquando librum admirandæ doctrinæ, sed nullus erat stilus.—Quomodo præscribitur in nostra ratione studiorum? Omnino aliter. E. g. puer, qui discebat linguam latinam, statim debebat respondere latine "etiam," "non," "ubi poni debet nominativus;" et post tres annos perfecte loquebatur latine. Hæc est nostra docendi methodus, quod per totam scholam magister interrogat, discipuli respondent, narrant, ut ipsi potius scholam habeant, quam magister.

Dico de latinitate, quia multum deest stilus; scribunt quidem multa, sed stilum nesciunt. Et hoc valet etiam de philosophia et theologia et de aliis scientiis; discipuli non exercentur et propterea nullos progressus faciunt. Excipio tamen mathesin et physicam, in quibus semper exercentur discipuli. Et propterea in his scientiis nostro tempore tantos successus habuerunt.

Quæ de latinitate dixi, facile applicantur ad philosophiam et theologiam. Debemus nobis formare corpus quoddam scientiæ, ut ita dicam, effingere systema; et ad hunc finem in omnes partes debemus disputare, ut exerceamur. Sed discipulus debet exerceri, non magister. In theologia v. g. quattuor horæ conceduntur professori ad explicandum dogma, reliquæ discipulis datæ sunt, ut ipsi loquantur; pro discipulis sunt quotidianæ illæ repetitiones per integram horam, et insuper de materia hebdomadis unoquoque sabbato, item singulis mensibus. Hic igitur est character: exercitium. Quid juvat multa scire, si non possumus tradere ea? Sæpe etiam putamus nos res bene intellexisse, et si debemus explicare non possumus, quia obscure tantum res conceperamus. Ad hoc autem ut claras acquiramus ideas, claros conceptus, plurimum juvat exercitium, disputatio, explicatio a discipulo tradita.

2. Non sufficit, ut magnam scientiam acquiramus, sed maxime debemus formare ingenium. Scientia utique est aliquis fructus, sed summus est hæc efformatio ingenii. Ibi est totum pondus studiorum, hic est fructus et finis: ingenium excultum, ut dein sit aptum ad omnia. Non tam est nostrum, acquirere magnam quantitatem cognitionum. Qui magnam quantitatem rerum noverunt, post paucos quattuor vel quinque annos vix quidquam recordantur. Quantum discitur, tantum obliviscitur, uti loqui solent. Sed hæc ingenii informatio est pro tota vita. Legitis v. g. ephemerides. Rem de qua agitur non novistis. Sed habetis firma principia logica. Statim videtis: res illæ non respondent illis principiis immutabilibus. Statim videtis, rem non esse rectam.

Hæc omnia attingemus, si secuti erimus nostram rationem studiorum. Ea enim homo inducitur, ut res non solum

memoriæ tradat, sed ut ipse cogitet, ipse ratiocinetur, quæ sola via ducit ad efformandum ingenium. Ergo dicam mihi: Ego debeo hanc thesim defendere, et defendam omnibus viribus. Ego debeo salvare eam. Ego debeo impugnare thesim, ego debeo invenire objectiones, meo ingenio, non alieno.

Et proin, c. Fratres, studeamus uti Deus vult et Societas præscribit. Duo sunt, quæ maxime debemus cavere, in his enim facillime peccatur: 1.) quod non studemus ex pura intentione, qua Deus vult, 2.) quod male utimur facultatibus a Deo nobis datis, et non attingimus fructum, quem exspectat.

Ergo sequamur nostram rationem studiorum. Aliud potest esse pro aliis bonum nobis non est. Hac nostra ratione exculti sunt in Societatis collegiis viri illi egregii scientia, assertores veritatis, defensores fidei, propugnatores ecclesiæ et societatis; hac ratione societas disposita est ad laborandum, sicut laboravit ad majorem Dei gloriam. Jam sequamur et nos. Non habemus tempus studendi sicut alii; sed habemus gratiam Dei, qui nos vocavit, et qui vult nos studere. Ne abutamur quæso hac gratia, ne eam negligamus. Certe hac ratione exculti et efformati et vos non parum præstabitis ad majorem Dei gloriam. Hac ergo utamur, et quidquid deerit, Deus supplebit.

Notandum: Quæ in hoc folio scripta sunt, ex illis quæ partim inter instructionem ipsam notata, partim a variis memoria tenebantur, postea collecta sunt. Quare licet non omnia sint ipsa vera A. R. P. Generalis, tamen omnium consensu:

1.) quæ in hoc continentur saltem secundum sensum ab A. R. P. G. dicta sunt;

2.) quæ ab A. R. P. in illa instructione dicta sunt vel saltem principaliora eorum, in hoc scripto continentur.

A BOYS' SODALITY.

St. Joseph's Residence,
Troy, N. Y., March 1, 1893.

Rev. and Dear Father,
P. C.

Though our parish has been long known "through all the churches" for its flourishing sodalities of men, both married and single, this cannot be said of our boys' sodality. It may not be amiss, then, that something should be said of this, the youngest of our societies, which was reorganized less than two years ago and has been blessed with a success which seems unusual. It has at the present moment a *limited* membership of three hundred, with twenty-six applicants on the waiting list, eager to fill any vacancies that may occur. All the members are faithful to the rules of monthly communion, weekly evening meetings, etc. As evidence of the high degree of regularity required, it may be stated, that since the date of reorganization no less than one hundred and twenty-five boys have been suspended for neglect of rules.

Our Boys' Sodality is a complete departure from the one so frequently found in parishes, limited to a few goody-goody boys with a nun as their spiritual directress, and with veteran members not more than two or three years removed from their first communion day. In virtue of arrangements to be described below, our lads are rarely less than thirteen on becoming members, and they remain on the roll till they are seventeen or more. We, therefore, are receiving and retaining boys of just exactly the troublesome age at which they are frequently graduated from other sodalities and gladly consigned to the exclusive care of their guardian angels. Moreover, our religious body is not made up of the select few, but embraces practically *all* of the Catholic boys of the locality, be they good, bad, or indifferent. The numerous suspensions mentioned above do not really militate against this last statement. It is true, we have made many victims to discipline, but nearly all of them have since either been reinstated as dutiful members, or else have out-grown the sodality age.

Besides a considerable membership from other parts of

the town, we have practically all of the boys of our own congregation. The few of these last that I know of as being eligible for the sodality, but now on the waiting list, make up the unlucky number—thirteen.

Our pious body reflects the universality of the church. Besides the usual full assortment of Irish-Americans, and the ubiquitous Hibernian, we have French lads, Poles, and Germans. A pair of skates is offered as a prize to the boy who will bring in the first Italian, and two pairs of skates to any member who will capture for us a live young negro. All of these boys are being spiritually nourished by frequentation of the sacraments, and by a regular weekly service. They wear the scapular, carry the beads, and are all under promise to take the total abstinence pledge at the call of the spiritual director. The sodality has apparently taken a dominant place in the thoughts and conversation of all of the boys of the parish. They seem really proud of their organization and do not leave it even to join the ranks of the Young Men's Sodality, unless forced to do so by the manifest presence of early manhood.

A youth who aspires to enter St. Aloysius' Sodality of St. Joseph's Church, Troy, must be able to fill three distinct requirements; these are financial, theological, and physical. He is expected to pay to the treasurer in advance twenty-five cents as dues for the ensuing six months; he must have made his first communion; and in height he must reach a mark rarely touched by boys under thirteen years of age. Any lad desirous of meeting these conditions finds himself met more than half-way by the sympathetic sodality administration. The financial rule is easily relaxed should the candidate be laboring under pecuniary embarrassment, and a First Communion Class awaits him in case he should have not yet been qualified by compliance with the second requirement for membership. As regards the third and last test, however, there is absolutely no escape nor exception save for boys over fifteen years of age. All others must postpone their entrance into the sodality until they shall have reached the orthodox height. The rigor displayed in this matter must impress youthful minds with the idea that dispensation in defect of stature can come only from the Pope.

The second requirement for membership has served with our neglected boys as an excellent stimulus to first communion. Not more than eight or ten boys are admitted at a time, and thus absolutely perfect attention is secured. As soon as a scholar is prepared, he makes his first communion

privately and gives his place to another. Usually about fifteen or twenty boys are eagerly awaiting their turn to enter the class. Instruction is limited to the essentials for communion. As regards prayers, I am compelled to choose between short ones or none at all. Here is the act of hope, "Oh my God, I hope with your help to reach heaven." The act of contrition is somewhat more elaborate and lasts about as long as the passage of the limited mail. This act of contrition turns up often in the confessional. It is always great music to me, for, at present, we speak of boys who have, at least some of them, drunken irreligious parents, boys who perhaps would never have knelt at the holy table unless they had been sought after and led thither by the hand. As an illustration of the raw material worked upon, let me state that one of my scholars was dodging the police during a considerable portion of his devout preparation for the sacraments. It will be edifying to know that this same boy now counts amongst the "brands snatched from the burning." From the very day of his first communion there has been seen in him a radical, wonderful, and most touching change for the better.

The reader is requested to feel duly grateful at the confidence shown by these frank statements concerning our bad boys. We also have many good ones in Troy. They, of course, on knocking at the sodality door, can have no apprehension save the scare on the score of our third test, the physical one, which demands that all members shall have attained a certain stature. This operation of measuring bodies, is probably, a "bran-new process" for the building up of sodalities, but it is a test without which an organization such as ours could hardly exist. We are made up of boys of seventeen together with only such younger lads as boys of seventeen can be induced to accept as congenial associates. Now the youngest and smallest that are admitted to this companionship are usually boys who are good sized for thirteen, and measure, according to our Troy standard, just four feet and nine inches. No other criterion than that of actual measurement would seem to answer. The first communion will not avail, for it is commonly made by children who are entirely too young for the company mentioned above. Neither apparently will the single criterion of age suffice. To begin with, it is not the real age, but the apparent standing in years, which determines the ordinary run of youthful companionship. Moreover, the real age is frequently not ascertainable save by inquiries of parents, etc., which would be exceedingly troublesome. Lastly, the

practice of putting questions on this point would frequently lead to the inauspicious beginning of a sodality career; for many a little fellow, anxious to join his elders, would supplement his real age by months and years drawn entirely from his own mental inwardness. Let him, however, just put his back against a measuring post, and his shortcomings will appear in such a way as will not tempt him to do violence to his veracity. Our well meaning and strictly truthful instrument for measuring has had to bear many a withering look from indignant young gentlemen, whom it had recorded as falling, say a quarter of an inch, below the mark. One lad, however, on being rejected had recourse to the help of his ingenuity rather than to the solace of his wrath. He withdrew cheerfully, returned some three weeks later for measurement, and, to my surprise, reached the mark surely. It afterwards transpired that during the interval he had prepared himself for the renewal of the test by providing his shoes with new thick soles. I have my eye on that lad and think that I will be justified in applying for permission to vote for him, when one of these days he will be running for the governorship of the state.

A candidate who fulfils all requirements begins by obtaining a ticket of admission from the spiritual director. With this card in hand he presents himself to the secretary by whom he is assigned to a certain pew. Woe to the boy who at a meeting enters any other than his appointed pew! He is counted absent, as much as if he were navigating the canals of Mars, and three marks of absence are followed by suspension. This offence of sitting in the wrong place has happened not more than five or six times during the entire course of our sodality history. Naturally enough the regularity thus obtained has some restraining effect on a youthful crowd. All feel that they can be located, and that, therefore, they are, to some extent, under surveillance. As a help to good behavior in church we have officers in every pew who are called "end boys." They sit at the end of the pew near the door, and are invested with full jurisdiction for the opening and shutting thereof, and are made responsible for the good behavior and orderly departure of their fellow-occupants. So far, these measures have been followed by most gratifying results. Once a week, for nearly two years, these hundreds of boys, many of them most unruly elsewhere, have been assembled in the church, and only two or three times has it been necessary to suppress even isolated cases of disorderly conduct in their midst.

Now that we have seen the process by which each new comer settles down in his appointed place, it may not be

uninteresting to follow the entire body of sodalists through a regular meeting. Service takes place every Monday evening at 7.30. As in college, two bells are rung; the first being a call to draw near to the church, the second a signal to enter. Of course, very few of the boys enter the church before the second bell, and during the preceding ten minutes their street gathering makes up a sort of combination of gymnasium, political caucus, whistling matches, and go-as-you-please races. The prize-fighting element appeared in the very beginning, but after some eloquent exhortation from the altar it was unanimously resolved, that, in accordance with the true spirit of Christian sacrifice and in imitation of St. Aloysius, all fights occuring during a sodality gathering of any kind should be immediately suppressed.

In Troy, as elsewhere, many of the boys are great smokers. The sodality, however, knows how to wink at things betimes, and does not turn from the greater good in order to wrestle vainly with this comparatively mild form of youthful depravity. However, for the sake of appearances, cigarettes in the immediate vicinity of the church, are forbidden before meetings. I have to speak to a boy hardly twice on this subject; that is, I have to speak of it not much more than twice to the same boy on the same evening.

The second bell is the signal for the grand entry, which is one of the features of the evening. The boys pour into the church in a solid mass, filling doorways, aisles and pews, and making the sacred edifice resound with the tread of their many feet. For a few minutes it looks almost as if the house of God were being taken by assault. The promptitude of this movement is due not to any wonderful spirit of obedience on the part of the sodalists, but to the action of a policeman, whom I have at the door of the church, ready at the first sound of the second bell, to carry out the city ordinance and disperse all "crowds that obstruct the streets." At exactly 7.30 P. M. the boys find themselves greeted with the warning, "Now, then, you get into the church or else g'wan home." Of course, as devout sodalists, they prefer the former order, and into the church they come pell-mell. All the bells of the world would not avail for the occasion as the voice of this one policeman. What a blessing it is that even in these days of state degeneracy, Mother Church is able to lean at least just a little on the *brachium sæculare!* One evening an officer newly appointed on the force displayed a zeal not the less striking because in excess of his legal authority. Not only did he gather all of the boys into the church, but he insisted on their remaining there. Some

lads, not members of the sodality, wished to withdraw, but the policeman standing club in hand at the door, menaced every one who dared to stir and obliged all hands to remain until the end of the service. I might remark, *en passant*, that in our precinct all of the officers from the captain down are Catholics.

As soon as we are fairly seated the service opens with a hymn. Whenever the organ starts up, all of the members are expected to sing. Where the membership of a boys' sodality runs into the hundreds it would seem impossible to conduct religious service without congregational singing. For the sake of variety, music of some kind must be had; but, should it be furnished by any others than the members in a body, discipline would surely suffer during the moments so occupied. Another consideration is, that the common run of boys will not submit voluntarily to any real musical drill. Accordingly, we have no set rehearsals. The hymns, which are exceedingly simple, are prepared during the meetings themselves, the musical director being no other than the writer. Such minutiae, as testing voices, practising the scale, etc., are quite beneath our attention. The rule is simply that every boy who can whistle must sing. Doubtful cases are recommended to make an attempt at whistling a popular air, and, if unsuccessful, are earnestly exhorted to refrain from all effort at swelling the harmony. Thus far, our choristers have usually made a very poor showing. At their worst, however, they accomplish all that is deemed essential by their musical director; that is, they sing so as to be devotionally occupied and never so discordantly as to drive other people out of the church. Sometimes the boys sing with great spirit, and have actually been praised in print for their proficiency. It is encouraging to find that without any regular training they are able to please the popular ear. The fact is that the common run of youthful male voices blends sweetness with strength so delightfully, that, if their owners can be induced only to sing together and with a hearty good will, ordinary hearers will be exceedingly pleased with the result. At all events, in this matter it would be disastrous to aim at too much.

To return to our evening meeting. After the hymn follow remarks on miscellaneous matters, making up what may be called the business affairs of the sodality. When these are concluded the office is recited. It is a short form of the regular sodality office. The boys know the responses by heart and usually give them in good loud tones. This portion of the service includes more singing. After the office comes the instruction, the brevity of which is almost in pro-

portion to its importance. When one stands before a crowd of boys whose presence is purely optional, and whose thoughts easily journey elsewhere, catching their attention is somewhat like catching a train; it may be a very important proceeding, but usually it must be accomplished in a very short period of time. On each evening, however, we manage to have about ten minutes of solid instruction exclusive of stories. This is not bad, particularly as, by a sort of tacit agreement, my hearers are attentive while I am brief. The instruction is followed by another hymn, during which the officers take up what we call the "charity collection." The ordinary church baskets are passed amongst the members to receive their voluntary contribution for the poor. All money thus given is counted by the officers, and taken by them in turn to poor families designated by the spiritual director. This practice stirs the boys to an interest in charitable work, while it affords for their director a rich weekly opportunity of forming them permanently to their life-long duty in that respect. The service closes with Benediction of the Blessed Sacrament. The exit follows, and, as any one might guess, we are every bit as expeditious in leaving the church as we are in entering it. The officers are seen at their best during this movement which is entirely under their direction. Members are made to pass out in perfect order, pew after pew, medals are gathered, hymn books collected, division standards stored away. Three minutes after the last echo of the *Laudate Dominum* the church is without a trace of the sodality, but in the streets around about there is heard an uproar which tells plainly enough of the exuberance of youthful life and vigor that has been held in pious restraint for three quarters of an hour. The officers who are so serviceable on this and other occasions are twenty-five in number. The three prefects are, as usual, elected by the entire sodality. On this occasion the Australian system of voting is used and with great success. Apart from the prefectship, the officers elect those who are to succeed themselves in the government of the sodality. These selections, however, must be made from a list of candidates submitted by the Rev. Director. It is established by law that our official board must be "non-partisan," that is, its members must be taken as nearly as possible, in equal numbers, from the north and south sides of the parish. Boyish local rivalry, of course, makes this measure necessary for the maintenance of peace and good will in the fold. The dominant party, if not restrained, would at once fill all of the high and holy places with its own

members, and would thereby reduce its opponents to the disastrous necessity of becoming "kickers."

Our newly elected first prefect has a little grocery store of his own, and at times manages a bar; all of which goes to show that in pious societies, as elsewhere under the stars and stripes, the liquor interest is hard to beat. There is only one school-boy amongst the officers, the rest are working lads, some in the mills, but most of them in the stores. One of the consultors is an expert jockey and has to be excused from meetings when the races are on. A classification of the entire sodality gives us one hundred and sixty-three working lads; one hundred and twenty school-boys whose claims to the title, are, however, of various grades of consistency; and seventeen simon-pure scapegraces.

Naturally enough we never have the full number of our members present at any one exercise. Frequently they are detained by extra work, etc., not to mention the various counter-attractions which any boy is liable to meet with between his supper table and the church door. Every possible exception is made, of course, for those who are really unable to be present at meetings, but in this, as in other matters, simple *neglect* is followed by suspension, the outcast being always welcome to return to the ranks. Night-school pupils, hotel bell-boys, telegraph messengers, and other night workers make up quite a contingent that has to be excused from regular attendance. At the Western Union Telegraph Office one of the messengers, appointed for the purpose, mails me a weekly report of his companions who are unavoidably detained. Suspension, when necessary, is effected by a printed document quite formidable in size and mailed by the secretary. This solemn missive seems to be received at times as a sort of bull of excommunication, and brings the delinquent back to me in a hurry.

As has been already stated, supernatural motives are by no means the only ones that lead our young Trojans along the path of fidelity to sodality obligations. In dealing with the common run of city boys one is like the missionary approaching the children of the forest and must carry a considerable supply of trinkets. Spiritual motives which suffice for the select few, will not avail for the important work of drawing all the boys of a locality *en masse* without the help of some merely natural attractions. Even the higher order of temporal goods, which are so successfully used as means of reaching the souls of adults, must be discarded where one is dealing with boys. Grown people are moved by the attentions shown them in their poverty and sickness, but boys do not feel poverty and they are never sick. It is

humbling, at times, to find success wholly dependent on such undertakings as shows, parades, games, and the like; nevertheless, one is cheered to see that through these attractions the gospel parable is realized, and that "both bad and good" are present at the marriage feast. Our Blessed Lord has said, "They that are whole need not the physician, but they that are sick." "I came not to call the just, but sinners to penance." As long as the shame of sin will remain in the world so long will it be the glory of his Church, a visible mark of her sanctity, that she is able like her divine Master to attract sinners and reform them. For my own part I once found it to be a very consoling sort of a disgrace to have the music of our meeting all out of joint because the leading soprano was in jail.

The above method of approaching the young merely through their diversions has the advantage of being comparatively inexpensive. However important a club-house, gymnasium, or gathering place may be for young men, it is encouraging to find that the boys of this locality have been gathered merely through their amusements, and without any other rendezvous than the church. All American boys have the base-ball fever, and, like people with other fevers, become well disposed towards the spiritual physician who begins operations by allaying the patient's thirst. The Harwood base-balls which may be had at $2.00 a dozen, and please young players as well as dollar balls, do very effective missionary work. More fruitful still are tickets to professional games. The Troy management sells them to us at half-price, and as a a mark of appreciation prints a special ticket for us. For two seasons I have sent boys by the hundred to these games. The manager is much surprised to find that his leading patron is a man who has never yet passed within the local base-ball enclosure. During the winter season the young athletes find skates glittering in their eyes as a substitute for base-ball goods. We have become great enough to serve as an advertising medium, and one of the dealers kindly sells us skates at cost price, owing to the patronage brought to his store by the stream of our boys going thither to be fitted out. Prizes, such as the above, are distributed to the members apart from all meetings, and by lot. The secretary sends a post card notice to each winner, and the latter, in order to secure the coveted article must present himself, certificate in hand, to the Rev. Director at the parochial residence. This regulation has done service by forcing the sodalists to give over that boyish shyness of the priest, which in after years so often develops into the keeping of a boorish, sullen distance.

Never have this painless hook and invisible line failed to bring the fish securely into my hands. Very frequently the lad has begun by sending his little brother or his big sister to demand the sodality windfall, but such messengers were met with the request that Jimmy or Mikey should come himself. This announcement has usually been followed by a short period of hesitation and deep consideration on the part of the winner, but in all cases he has finished by coming personally to the priest and securing his prize, even at the cost of putting himself between the very jaws of the supernatural. The intercourse thus effected by gentle compulsion has had the immediate effect of breaking down all barriers between the director and the members. This is to be said not only of the tidy boys, but also of young gentlemen whose suspenders are in the enjoyment of a quasi-sinecure. Even these spiritual followers, magnanimously overlook the unintentional stiffness of a strictly clerical deportment, and readily recognize me in public places. One who is anxious to wield an influence for good over those who most need it, will be more pleased by a share of this ragged companionship, than if he were openly accompanied by the national executive. Numerous small gifts avail much not only in securing personal intercourse, but also in making a very impressive display of good will. More is accomplished, perhaps, by dealing out many small favors than by making an equal financial outlay on a single occasion. There is certainly great gain in prolonging the actual display of patronage towards boys, for while they are somewhat moved by what you are going to do, and as much, perhaps, by what you have been doing, their hearts are mightily stirred by all that they see being accomplished at the present moment in their behalf.

During the winter months of last year, we managed to have a few entertainments, theatrical performances, and stereopticon lectures, which served as wholesome attractions. At present, I am making a new departure, by providing all of my young friends with seats at a professional minstrel show in Rand's Opera House, the leading theatre of the town. In anticipation of this step, they have already been organized as the "South Troy Boys' Athletic Club," and by figuring in that capacity, will avoid forming a somewhat incongruous union of sodality with minstrels. The notoriety which so many young patrons are sure to give in advance to a coming show, has brought about a very large reduction in the price of our tickets. When once all of the boys of a locality are united, it seems to be wonderfully easy to obtain

liberal concessions in their favor. I am finishing my letter just as the above novel event is at hand.

Last autumn a perilous venture was successfully made in trusting lighted torches to these many hands. The first procession took place on the occasion of the Columbus celebration. It was a real experiment, and as such proposed to the boys, the plan being to establish periodical parades in case we should be warranted in doing so by the good order of our first appearance. To my amazement during all of the three hours' marching, not a torch was abused, not a single disorderly action was observed. The close of the evening saw the parades triumphantly established, and half a dozen of the charmers off with their torches, by way of providing me with an antidote against the poison of success. Shortly afterwards, the election of sodality officers called for a second appearance. We turned out bravely with two fife and drum corps, and were greeted by crowds and illuminations all along the route. On this occasion the paraders were put in companies of about sixty each to compete for prizes for the loudest and most frequent cheering. The result was an amount of shouting, sufficient one would think for an entire presidential campaign. The tin torches that we use are cheap, safe enough apparently, and easily preserved in a dry garret. Kerosene oil does not, of course, injure clothing, but its odor, etc., is leading political clubs to use the really expensive Greek fire torches. Boys, happily, are not as fastidious as men concerning the odor of oil, or of anything else that will make a good blaze. They can, therefore, one and all be provided with the cheap tin torches, and once so equipped far surpass in appearance a body of men carrying a few Greek fire candles scattered here and there. What with their rows of torches and their lively cheers, our sodality lads are complimented as having made a finer appearance than any other organization that marched through our city during last autumn's season of night parades.

The torch-light processions were followed by races,—go-as-you-please races over a route extending pretty much everywhere. As the contestants were nearly all of them working boys, the runs took place in the darkness of night, but each athlete carried tickets to be delivered at the furthest points of the course and was thus enabled to feel satisfied that he had cover the entire ground. Bonfires were made at the home stretch. Fuel for the same appeared in goodly quantities, for prizes were offered, and every boy secured a chance for them on contributing one (honestly obtained) barrel to the flames. About fifteen boys ran in the first race. It was won by a young tinsmith with a fine red

head who quite distanced all competitors. More than thirty runners entered in the second contest, but the champion kept his ruby locks in the van and secured an entire suit of clothes wherewith to keep his pea-jacket in countenance. It must not be thought that the interest of our young Trojans is confined to parades, athletics, and the like. On the contrary, they are of a literary turn and make astonishingly great use of the parish library, well supplied as it is with books adapted to their age.

Lately, the tone of the sodality has been greatly improved by the introduction of a celluloid button-hole badge of the size of a silver quarter. The design finds favor. It is a blue cross on a white back ground, with a border of red, which is noticeable a block away. While remaining strictly religious, the badge with its bright national colors looks gay enough so that it is eagerly worn by any boy, no matter how "tough" he may happen to be. Moreover, this button is admirably adapted to bear the rough usage given by its wearers. It will not break, wear out, lose color, nor be spoiled by water. In fact it has only two enemies, the match and the knife. In order to insure preservation and respect for the badge, it is made to be a key to all of our treasures, and must be worn in order that one may obtain prizes, library books, admission to entertainments, or even a mark of presence at a meeting. The emblem is carefully treasured at the present moment, for one who fails to display it will not be able to gain admission on the minstrel show tickets mentioned above. By means of this badge our three hundred sodalists carry the image of the holy cross, and make a very conspicuous daily profession of their faith up and down through the town. It pleases me much to see our national colors captured as it were, that is, carried with a religious meaning. They are worn here as they were in the middle ages by the spiritual children of St. Felix of Valois, the red standing for faith, even unto martyrdom, the white for innocence, and the blue for the heavenly reward.

The foregoing is a rather full description of my gospel net. If it seems of peculiar make the reader will remember that it is constructed for a special purpose, to hold fish at once lively, small, and important, that often swim in city waters unheeded and uncaught. What has been described has been accomplished without worry and with comparatively little outlay of time. In working for boys, moreover, one ought to be pretty sure of working for the Lord, since the young hopefuls can be relied on to display much ingratitude, and thus to secure purity of intention for their guide. Nothing has surprised me more than my own adaptability to this

task. I had not even a natural liking for it when beginning at St. Lawrence's, New York, three years ago. A very keen and abiding sensitiveness to the difficulties of boarding-college life had started me in parochial work with a sort of antipathy for boys and for all labor pertaining especially to them. The grace of state has brought quite a liking for the boys, taken by the car load, rather than individually, with a decided weakness, however, for a lad who comes along in rags, with a dirty face and is "a good hand at swearing."

Only one proposed feature of the sodality still remains without full development. It is the promotion of temperance. All who have placed themselves under the patronage of St. Aloysius have agreed that at the director's call they will promise total abstinence until twenty-one years of age. Wishing to proceed cautiously, none of the boys have yet been called on to carry out this promise, but we expect to begin in the near future. Many of the lads, anticipating the summons, have come of their own accord to take this pledge. Sometimes the faces of these young visitors repeat the features of parents whom I know to be hopeless drunkards. It is indeed a touching spectacle to see a boy just come from a drunken home, kneeling of his own free choice, full of simple faith and good will, to make the golden promise, through which perhaps his eternal salvation is to be obtained. Great improvement awaits this locality if all of these boys can be won over to the cause of temperance. Owing, probably, to the exhausting mill-labor of the men and to their enforced summer idleness, intoxication is unusually common in our midst, and after it follow, of course, neglect of religion and all other vices. When one considers our large number of drunkards, it is truly wonderful that out of their families and associates we have such flourishing sodalities for both men and women, such multitudes of devout people. Surely the piety that exists speaks volumes for the fervor and zeal of our fathers, who have labored on this spot. Fr. Rapp is now at work organizing a temperance society for men. God grant that it may prosper! for if drunkenness were banished from our midst the field in which we labor would surely be such as the angels contemplate with delight.

Commending myself to your holy sacrifices and prayers,

Servus tuus in Xto.,

GEORGE E. QUIN.

BOOKS OF INTEREST TO OURS.

RECENT PUBLICATIONS.

Sacerdos, rite institutus piis exercitationibus menstruæ recollectionis, auctore P. ADULPHO PETIT, S. J., *Series Tertia.* Bruges et Lille, Imprimerie Saint Augustin.

Our priests, and especially those who have to give retreats to the clergy, will welcome this new volume of Père Petit. The first two series have passed through editions of more than six thousand copies. The first series was devoted more particularly to the great devotions and special patrons of the priest; the second treated of the great truths of faith and the virtues of the priest. In the present volume, Père Petit proposes the mysteries of Jesus' life for the meditation and the imitation of his readers. As his work is destined only for priests, the author regards in Jesus only the High Priest of the New Law, the type of all sacerdotal virtues. In the *consideration* which follows each contemplation, he treats *ex professo* of the virtue which is to be found in the mystery contemplated as its special fruit; he exposes, always as adapted to the priest, the doctrine of the fathers, the great theologians, and ascetics; and, finally, in the *examen*, he insists upon the faults contrary to the virtue proposed. It is these examens and considerations which constitute the great merit of Père Petit's work; he is always practical and never does he treat his subject with vagueness, all is precise and well determined. Priests will, we are confident, be glad to possess a work where they will find marked out with so great solidity the great duties of their holy state. (*Précis Historiques.*)

MATTHIÆ CASIMIRI SARBIEWSKI, S. J., *Poemata Omnia*—ad usum alumnorum, S. J., Starawies, Galicia,—typis et sumptibus collegii, S. J.

Our teachers will be pleased to learn of this new edition of the poems of Sarbievius. Those who are familiar with the old editions, will welcome this new work, which comes to us in most attractive form, in beautiful clear print, and enriched with copious notes. The collection is the most complete that has yet appeared, containing the usual Books of Odes, "Epigrammata," "Silviludia et Miscellanea," and many lyrics and longer poems which appear here in print for the first time. In the beginning, there is a sketch of the poet's life, a brief account of his writings, and a long list of the various editions

and translations. Among the English translations, special mention is made of "The Odes of Casimir," translated by G. Hils, 1646. On the title page was an engraving of Sarbievius and Horace, and beneath a short ode in English to the lyre of Casimir. At the end, various readings are given, and there is a nicely arranged geographical and historical index, with references to the page and verse. This index is a valuable addition, and will remove the difficulties which kept many from reading Sarbievius on account of so many unintelligible allusions. It is an excellent volume to put into the hands of our students, and could be made side-reading for the classes with great profit. The preface calls attention to the fact that up to the present century, the poems of Casimir were read along with the Odes of Horace, in all the classical schools of Europe, and dwells at some length on the glory that was given to him by all the great scholars of that time. We know that our poet stood high in favor in the schools of England, and many graceful tributes are paid him in our literature. Even in these later days, Coleridge has said, that, with the exception of Lucretius and Statius, no Latin poet, ancient or modern, "has equalled Casimir in boldness of conception, opulence of fancy or beauty of versification."

The editor (T. W., S. J.,) dedicates his work "ad juvenes scholasticos, S. J.," in the hope that it may help to their improvement and love of letters, and through them restore our "divinus vates" to the proud position he once held in all the higher schools and colleges.

Constitutiones dogmaticæ Sacrosancti Oecumenici Concilii Vaticani ex ipsis ejus actis explicatæ et illustratæ a THEODORO GRANDERATH, *Societatis Jesu Presbytero*, pp. 243 in 8vo., Herder, Freiburg and St. Louis, 1892.

No one could be better qualified to illustrate the Vatican decrees from their history than Father Granderath, the editor of the last ponderous volume of the great Collectio Lacencis, containing the acts and history of the Vatican Council. He has done a real service to theologians by the publication of this interesting monograph on the dogmatic decrees of the Vatican. Here we see the genesis and development of the two dogmatic constitutions as they take shape in the commissions and public sessions of the council. Here we learn exactly what the fathers of the council did define, and what they very carefully wished to leave undefined. Some of us, who studied theology some twenty years ago, may be surprised to find that the definition of the vatican (Const. *de fide*, Cap. 3 and Cap. 3, Can. 6) does not exclude the possibility, or at least, does not define the impossibility, of a Catholic, once instructed in the Church, doubting, or even apostatizing, without committing a *formal* sin. Others may find that they have been more Catholic than the council in their ardor in defending that the primary of St. Peter is, by *divine*, or abso-

lutely *immutable right*, connected with the See and City of Rome. The fathers of the council are careful not to deprive the Pope of the power of binding and loosing, also in this case (Cf. Pars I., Cap. II., Comment. III., and Pars II., Cap. II., Comment. III.). Fr. Granderath writes a lucid, chaste, simple and neat Latin style, equally removed from the barbarous Latinity of the school and the cumbrous affectation of the would-be Ciceronian periodist. We trust he will give us many more such books.

Das Preussische Schulmonopol mit besonderer Rücksicht auf die Gymnasien, von L. v. HAMMERSTEIN, *Priester der Gesetshaft Jesu*, pp. 295 in 8vo., Herder, Freiburg and St. Louis.

In this work Father v. Hammerstein probes the Prussian gymnasial system to the core. It is in the form of a series of letters of a German Count, who is forced for conscience's sake to have his sons educated abroad, to a rather liberalized Prussian gymnasium professor. The shortcomings of the *neutral* gymnasium—its dangers to faith and morals, its pedagogic defects, its intrinsic injustice and tyranny, and, above all, its baneful fruits—are brought into relief, proved by facts and figures, so that the learned professor and the Prussian gymnasium have not an inch of ground left them to stand upon. In the closing chapters, Father v. Hammerstein compares free Catholic education in England and Ireland, Denmark, Holland, and the United States with the State monopoly of higher schools in Germany, much to the disadvantage of the latter. This work forms a most valuable addition, strictly *sui generis*, to modern pedagogic literature. It contains a vast amount of interesting positive information gleaned from many sources accessible to few.

Enchiridion ad Sacrarum Disciplinarum Cultores Accommodatum opera et studio Zephyrini Zitelli-Natali sacræ theologiæ atque u. iuris doctoris et S. Congreg. de prop. fide officialis. Editio quarta auctior et emendatior cura, A. J. MAAS. Profess. in Collegio Woodstockiensi. One vol., 8vo., cloth, price $1.25, Baltimore: John Murphy and Co.

This valuable work has been thoroughly revised by Father Maas, and brought down to our own days. Many of the chapters have been entirely rewritten and the eighth, on the U. S. Hierarchy, added, as well as the useful double index. When it is remembered that the preceding editions were brought down only to the beginning of this century, it will be seen that there is scarcely a page which has not had to be changed. The table of contents which we annex, will give an idea of the value as a work of reference.

Contents:—1. The names of the Popes, their time and principal enactments; also the contemporaneous events. 2. A list of the general councils; time, contemporary Popes and Emperors, and chief enactments. 3. The principal editions

of the Bible text; its more important translations and polyglots; with time, place, names of editors or translators. Critical remarks. 4. The names of the Fathers of the Church; and of the chief ecclesiastical writers up to our own time, with an index of their works and their most noted editions. 5. A catalogue of heresies and schisms, with a synopsis of the peculiar doctrines of the same. 6. An historical outline of canon law. 7. A list of the more important particular councils and synods, with date and general outline of decrees. 8. The U. S. Hierarchy; ecclesiastical provinces, dioceses, names of Bishops, their time of government, etc. 9. A double Index.

Breve Noticia del Instituto de la Compañia de Jesús, por el P. Fredrico Cervos, S. J., Barcelona Subirana Hermanos, 1890, pp. xi.–230.

We call the attention of those among our readers who know the Spanish language, and there are many such, to this little book of Padre Cervós, in the hope that some of them may be induced to put it in an English dress. It gives just such information about the Society as people of the world, and even religious who do not know us should have, and it is calculated to remove those prejudices which come from ignorance of the aim and the works of the Society. Some forty years ago Father de Ravignan published a similar work suited to his time; this was rendered into English, but it has been long out of print. Padre Cervós' work has a still larger field, for he has not written an *Apologia* of our Institute, but rather puts before us a picture of the Society as exact and as like the original as possible. It is, hence, admirably suited for those friendly to us who wish to gain a better knowledge of our life, and especially is it valuable for our novices and scholastics, who will find much in this little compendium that they will have to seek elsewhere in larger and often rare works.

A French Reader. By Rev. Alphonse Dufour, S. J., Professor of the French Language and Literature in Georgetown University. Boston, Ginn & Co., 1892.

It is truly refreshing to see the Society represented in the educational publications of the country. Father Dufour's new reader emanates from the press of Ginn & Co., and is worthy to hold a position side by side with the recent college and university publications, exquisite though they be.

Characteristic of the volume is the variety of its selections, including such classics as Fenelon, Bossuet, and Veuillot, and even tid-bits from Voltaire, Rousseau, and Dumas—"to show," as the author says in his preface, "that even those brilliant writers reached their highest flights when writing in the spirit of their early religious training." In the choice of selections, also, great taste is displayed, there being a judi-

cious mixture of the light and the serious; from 'The directions of a dancing-master to his pupil' to 'Le petit nombre des elus' of Massillon.

Were we disposed to pick a flaw in this excellent reader, we might say that we feel the book to be of too high a grade for the author's grammar. The advisability of non-arrangement, also, which the author seems to defend, might be disputed. This, however, as well as sameness of type in the initial lives of writers, and some typographical errors could be easily corrected in a subsequent edition.

The first volume of Père Hamy's *Galerie Illustrée de la Compagnie de Jésus*, which was announced in our last number, has appeared. Twenty-five copies have been subscribed for by our province so that each of our houses may have a copy. We regret that Père Hamy has received so little support that he fears he may have to give up the publication of the work. He writes to us from Paris, as follows: "Unfortunately, I am not sure that I shall be able to go on with the publication of my "Galerie Illustrée," unless more houses on the continent subscribe to it. In fact, I have been obliged to beg money and to have intentions for Masses sent to me, in order to meet my great expenses. The second volume will appear next December, but after that all is yet blank, unless our fathers come forward better and get me new subscribers. If they do, not only could I go on, but I could even reduce the price of the subscription." The price, at present, is 30 francs a year, and the plan is to publish a volume yearly, each volume consisting of 50 portraits, and the whole album of 400. We trust that more of our American houses will respond to Père Hamy's appeal. His address is 14 bis, rue Lhomond, Paris.

Father VIVIER has sent us a little volume of some 200 pages, entitled, *Catalogus Sociorum et Officiorum Societatis Jesu in Gallia*, 1814–'18, *ex archivo domestico*. However interesting the material be which the title promises, the contents of the book really surpass the promises. By way of a general introduction, we are told the story of the restoration of the Society in France; then follows a chapter giving a brief history of the Fathers of the Faith; next we become acquainted with the members of the old Society, who lived in France after 1814; after this, the French Jesuits who had lived in White Russia are noticed. Finally, we are treated to a special introduction to the catalogues of the years 1814–'18. At the end of the book a very full and practical index is found which considerably enhances the worth of the work.

Father Hedrick of the Georgetown Observatory, has published in the monthly notices of the Royal Astronomical Society, vol. liii., no. 1, a valuable article for astronomers, on

Probable error of the Clock Correction when both the Clock Rate and the Instrumental Constants are found by a Least Square's Solution of a Single Night's Observations. It has been printed separately and we are indebted to the author for a copy.

Father Brandi's defence of the Pope's policy against the strictures of a diplomatist in the *Contemporary Review*, has met with great success. It was published first in the *Civiltà*, and then simultaneously in pamphlet form in Italian, English, French, German and Spanish. The original title is: *La politica di Leone XIII., e la Contemporary Review.* Father Brandi also recently published an article on papal *Infallibility* in the *North American Review*, and a pamphlet on the relations of the Holy See with France. It is entitled "La Questione Francese e il dovere Cattolico, Commentario dell' Enciclica di SS. Leone XIII., ai Francesi."

Father James Conway's translation of Father Wilmers' *Handbook of the Christian Religion*, has reached a third edition within about one year of its publication. It gives much satisfaction in the colleges in which it has been tried, while it is a great favorite with priests and theologians. It is published byBenziger and sells for $1.50.

We have received an *Historical Sketch of the Church and Parish of St. Charles Borromeo*, at St. Charles, Missouri. It consists of a lecture given by Father James J. Conway of St. Louis University, on the occasion of the centenary of the parish. This lecture was printed by request, and also an account of the centennial celebration.

We have received a booklet of 16 pages, compiled by Father Aloysius Brucker. It is entitled, *The Friends of Mary at the Foot of the Cross*, and consists mainly of extracts from the Gospel, showing how faithfully and constantly our Lord's Mother, Mary Magdalene and the other holy women, followed him in his doleful passion and stood by his cross when the apostles had fled. It is printed at Pueblo, Colorado, by the Chieftain Printing House.

The Mission of Canada has published a four-page leaflet containing all the feasts of the Ordo for 1893. It will be found convenient for all our priests and is so small that it may be placed in the Breviary and thus be always at hand.

Father Victor Frins' rejoinder to the Thomist Dummermuth is out. The title is: *S. Thomæ Aquinatis doctrina de cooperatione Dei cum omni natura creata præsertim libera, seu S. Thomas prædeterminationis physicæ ad omnem actionem creatam adversarius.* Paris, Lethiellieux, 1893.

Commentarium in Evangelium, S. MATTHAEI, 2 vols., by Knabenbauer, has just been published. It forms a part of the great *Cursus Sacræ Scripturæ* published by the German Province.

Father GRETTON strikes the lyre, as so many of the old Society did before, to sacred tunes and holy purpose. His *Holy Hill: A Toiler's Song* is a spiritual symphony of solemn music, and will serve as a capital prize-book to be read by young and old.

A new volume of the Catholic Truth Society, entitled *Historical Papers*, all of which are written by Fathers of the English Province, and edited by Father Morris, has just appeared. They are generally of a controversial character.

Jesus, the All-Beautiful, a new volume of the Quarterly Series, has appeared under the skilled editorship of Father MacLeod. It sets forth the various perfections of our Lord as illustrated in his Human Life. It is a work whose object is to serve for devotional reading or meditation.

A cheap edition of a translation of Segneri's *Manna of the Soul*, revised by one of Ours, has just appeared.

Father CLARKE'S *Theosophy* and *Spiritualism* are among other recent publications of the Catholic Truth Society.—*Letters & Notices.*

Le Père E. M. RIVIERE, S. J., who edits the valuable *Moniteur Bibliographique de la Compagnie de Jésus*, from the office of the *Etudes* (Rue Monsieur, 15, Paris), writes to one of Ours, who took interest in supplying him with exact data regarding pamphlets, articles, etc.: "If all the writers of the Society showed the same exactitude, our *Moniteur* would be less deficient, and would render in consequence more appreciable service." He says, he receives "The American Ecclesiastical Review," "The Catholic World," "The Month," and "The Messenger" of Philadelphia. It would therefore be a service to the Society, if articles, pamphlets, etc., which appear elsewhere than in these magazines, were promptly reported to the above address. As to separate publications, whether brochures, or books, we beg to recommend that writers send a copy of each to the above address.

The Rev. Editor says further: "I take the liberty to enclose a specimen of the method, which I should desire followed in these Notes." The specimen offers three forms:—

1. For books, the title in full; with other particulars on the title page, as also the size of the book, and the number of pages; if there are two series of pagination, one for the preface, etc., and another for the body of the book, they should be noted; the series of the preface, etc., being usually noted by Roman numbers, the other series by Arabic; ex. gr. Compendium Theologiæ Moralis. By A. B., S. J. (as it stands printed.) New York (publisher), 1892, in 8vo., pp.

ix.–300. (Then the Series to which the book belongs, or other observation, as on the title-page.)

2. If the book is anonymous, and yet the author is known his name is inserted in brackets, before the title; ex. gr. [Hornsby (Wm. L.)] Notes on the Geology of St. Louis, etc. (as above.)

3. For articles in reviews, or magazines (*articles de revue*), thus: Brady (F. X.), Conewago, a century old Church, etc., in *Messenger of the Sacred Heart*, t. vi. (1892), p. 1-10.

The *Catholic News* of Preston, Lancashire, England, is a little newspaper that deserves commendation and a wide circulation for its fairness of tone and truly Catholic spirit. The notes by "Latris," contributed to it every week are mostly controversial and as fine specimens of controversy as have yet appeared in any newspaper. "Latris" is the pseudonym of Father Sylvester Hunter of Stonyhurst. The following clipping will give a sample of his style, as well as an interesting bit of information about the site of the triangular gallows, made to accommodate eighteen at a time, that was set at Tyburn in "famous London town":—

Pilgrimages and Relics.

The practice of pilgrimages has always been approved and encouraged in the Catholic Church, and with good reason. The desire to visit the scenes of events in which we are interested is an elementary fact of human nature which we need not attempt to analyse further; and the same may be said of the desire to possess relics connected with persons or events which we desire to keep in mind. This desire is quite unconnected with any help that we could derive from the pilgrimage or the relic in forming a more vivid picture of some scene in our imagination. The Coronation Chair in Westminister Abbey is yearly visited by thousands, who gaze upon it because of the history of which it is the centre, although they see in it nothing that can help them to realise the events in which it has had a part; and were not precautions used we know that it would soon disappear, whittled away by the pen-knives of visitors who feel a desire to carry off a chip; a desire none the less real because it is impossible to give a reasonable account of its origin; it is an elementary desire.

Strangers still visit Tyburn, where the gallows stood, somewhere near the junction of the Edgeware and Uxbridge Roads. The exact spot is uncertain, and assuredly there is nothing in the present surroundings that throws the smallest light on the lives and deaths of those who have suffered there, whether as traitors for daring to say Mass, or as felons for highway robbery. Yet the instinct for pilgrimage is still felt, as truly, though not as keenly, as when Queen Henrietta Maria visited

the spot, while it yet reeked with the blood of the innocent victims, whom her influence was powerless to save.

We shall seek in vain for an explanation of this desire. It is, again, an elementary fact in the nature of man.

ACKNOWLEDGMENTS.—From the Observatorio Meteorologico de Manila we have received *Observaciones Verificadas durante el mes de Setiembre y el mes de Octubre.*

From Brazil, *Lembrança do 25° anniversario do collegio de S. Luis em Ytú*, and the catalogue of the students in the month of September, 1892.

From St. Francis Xavier's College, New Melbourne, Australia, Prospectus and Prize List, Christmas, 1892.

Our exchanges have been duly received,—*Letters & Notices*, *Lettres de Mold*, *Lettres de Jersey*, *Lettres d' Uclés*, *Précis Historiques*, the *Messenger* from Mexico, *Le Messager du Cœur de Jésus*, *Le Petit Messager du Cœur de Marie*, *Messenger of the Sacred Heart*, *Revista Cattolica*, *Colombia Cristiana* of Bogotá.

As we go to press we have received from Father Julius Tényi, S. J., through the Smithsonian Institution, a pamphlet entitled "Protuberanzen beobachtes im Jahre 1887 am Hayuald Observatorium, Budapest, 1892." The work is dedicated to His Grace Csaszka, Archbishop of Kalocsa. First, the instruments and the method of observation are described; then follows a study on the phenomena of May 22, July 29, July 1, Aug. 19, 1887. After stating the general results, the author gives a table indicating the metallic eruptions, a description of the spectral variations, and other tables giving the protuberances which have been observed. A number of scientific observations and indices of his daily summa, means and maxima, conclude the valuable little work.

BOOKS IN PRESS OR IN PREPARATION.

Père Sommervogel writes to us that vol. iv. of his *Bibliothèque de la Compagnie* will be ready in March or April. The third volume ends with the letters Gz.

Rev. Fr. Palladino, S. J., of Helena, Mont., has been working for over a year on the history of the Catholic Church in that State. It will soon appear. It will be divided into two parts. The first will treat of the Indian era, before the arrival of the pale faces; and the second will show the growth of the State and the Church since the white immigration. The book will contain at least six hundred pages octavo, and be illustrated with over a hundred photogravures.

ANSWERS TO QUERIES.

For the answers to the Queries published in our last number, except the answer to the last, we are indebted to Père Charles Sommervogel, Editor of the Bibliothèque de la Compagnie de Jesus. *He highly approves of the* Queries *and encourages us to continue them. In the name of our readers we beg leave to make this slight acknowledgment of our gratitude.*

I. The latest edition of the "Candidatus Rhetoricæ" of Jouvency is the one published at Paris, 1774. It has been translated into French only a few weeks ago.

The "Analysis" of Du Cygne was published at Cologne in 1775, and has not been printed since.—See *Bibliothèque de la Compagnie de Jesus*, tome ii. col. 1757.

II. There is a Spanish Life of Suarez published by Père Antoine Ignace Descamps. — See *Bibliothèque*, etc., t. ii. col. 1953, n. 2. Another by P. Bernard Sartolo, Salamanca, 1693. P. Berlanga has issued a translation, abridged, of the original Italian of P. Joseph Massei. Of the other great Spanish theologians there are no special biographies.

Father Heinzle writes us from Buffalo, that there is an old life of Suarez in Latin at Ditton Hall, Lancashire, England. He adds, that it will probably be found in the library of the spiritual father. A correspondent from Italy informs us that Fr. Rudolphe de Scoraille, of the Toulouse Province, collected some years ago materials for a life of Suarez.

III. The tradition about Suarez being buried alive has no foundation. This is, however, said of Louis of Granada, the celebrated Dominican. When his coffin was opened it was found that he had gnawed one of his arms, and this fact is said to impede his beatification.

IV. Père Sommervogel writes as follows in regard to this Query: "The Query about Montalto has interested me, and I send you the result of my investigations. Our archivist says: '*Fabula videtur tutta quanta.*' There never was, in the old Society, any one of the name of Albert Montalto who was born May 18, 1689, and entered December 12, 1706; but there was indeed an Albert Montanto[1] who was born at Arezzo. He taught grammar in the German College, was three years rector, and sixteen years superior and *operarius* at Pistoia, beginning with the year 1741. In the old catalogues of the Roman Province I find—

1759 Albert Montanti (sic), præses sodal. artif. Consultor. an. 23, admonitor.

[1] See the *Letters & Notices*, vol. iii. 1886, page 445, where there is given an extract from the *London Times* of Oct. 14, 1814, and of the *Diario Romano*, Aug. 31, 1814, stating that Fr. de Montanto, now living at Perugia, was born May 18, 1689, etc.—*Editor W. Letters.*

1760 Albert de Monteanto (sic) idem. Consultor. an. 27
1761 Albert di Montanto (sic) id. " " 28
1764 " " " " " " 30
1768 Albert de Montanto, admon. " " 34
1769 to 1773 Albert de Montanto, admon. 35 to 39

In the *catalogus secundus* of 1767 he is marked *senex*, and the same in 1770. In the *tertius* of 1770, *vires seniles*. 'Et hunc hominem vixisse post adhuc 44 annos! Quis credit?' says our archivist, and I agree with him. Finally, in the catalogues of the new Society there is neither Montalto nor Montanto. The conclusion is: *this is only a pious legend.*"

V. Robert Southey's *History of Brazil* is advertised in Quaritsch's catalogue of '77. Address: Bernard Quaritsch, 15 Piccadilly, London. Also in George's catalogue. Address: William George's Sons, Sign of Cabot's Head, Bristol, England. Price $25.00

QUERIES.

I. In Litaniis SS., quæ apud nos quotidie recitantur, mentio fit de S. Joanne, Martyre, post S. Vincentium posito, talis autem S. Joannes non invenitur in Litaniis communibus. Quæritur cujusnam S. Joannis nomen exhibeatur? Daturne ullum fundamentum supponendi id esse S. Joannis Nepomuceni, idque insertum fuisse propter Societatis nostræ specialem devotionem erga ipsum?

II. Quinam fuit primus Pater Societatis qui primo appulit in hanc nostram regionem, intra præsentes limites Statuum Fœderatorum?

III. Quinam fuerunt primi missionarii Californiæ Superioris, Jesuitæ, an Franciscani, an Dominicani?

IV. Cuéntase que el P. Alvarez, director de Sta. Teresa, obtuvo como favor del Señor, el no ser canonizado: ¿hay algún fundamento para este aserto?

V. ¿A qué debe atribuirse el que no se prosiga la causa de beatificación del P. Luis de la Puente?

VI. What foundation is there for the statement that George Washington was received into the Church just before his death by Fr. Neale of St. Thomas', Charles Co., Md.?

VII. What were the names of the Jesuits who discovered the Tumacacori mine, near Tubac, Arizona?

VIII. When did the Litany of the Blessed Virgin come to be a *permanency* as a part of the Litanies?

OBITUARY.

Father Henry Duranquet.

Father Henry Duranquet belonged to a noble French family whose glory it was to give its sons to Holy Church. His father, elected to the chamber of deputies in 1815, resigned his office when he saw that the Bourbons were ready to sacrifice religion to politics, and from this time spent all his energies in the education of his family and in works of zeal and charity. Madam Duranquet was worthy of her husband and possessed in an eminent degree these virtues which form the Christian mother. Though they possessed an immense fortune they regarded the religious education of their children as their chief duty; and thus they bent all their energies to inspire them with a horror for sin and a holy fear of displeasing God. They knew too, how to impart to them a wonderful energy of character which enabled them afterwards to overcome the greatest difficulties. As the first ambition of these Christian parents concerned the souls of their children, they did not consider it a misfortune that five of their sons consecrated themselves to God in the Society of Jesus, and that leaving their home and country, all five should give themselves to the laborious work of the foreign missions. They became known throughout the Society as the *Cinq Pères Duranquet.*

Louis, the second of the family, was the first to enter the Society. He became one of the founders of the Mission of Madura, and, after only six years of missionary labor, died a victim of cholera at the early age of 37. His brother Charles succeeded him in the same mission, and after nine years of heroic labors went to his reward before he had reached his fortieth year. Victor, one year younger than Charles, passed twelve years in this same mission and devoted himself with such energy to the conversion of the Indians and was so worn out with his fatigues, that it required but a slight attack of the fatal cholera to carry him off. These brothers, then, gave their energies and their lives to the hard mission of Madura. But there were two others, Henry and Dominic, whom God called to labor in a different field. Both crossed the Atlantic: Dominic, the younger, to spend his life among the Indians of Canada and Manitoba, where he still labors; Henry, the subject of the present notice, to become the apostle of the prisoners, of the House of Refuge, and of the Almshouse in New York. It is a short account of this life that we offer our readers.

Henry Duranquet was born at Chalus in the diocese of Clermont, France, on the 18th of December, 1809. He received his early education at St. Acheul and at the colleges of Clermont and of Billon. Feeling himself called by God to the ecclesiastical state he entered the Seminary at Clermont, but at the end of his second year of theology, following his elder brother's example, he applied for admission to the Society. On account of his health, after some months it was thought better for him to leave the Society and he then studied philosophy, as a student, in our college at Milan. In 1835 he set out for Rome to complete his theology at the Roman College and with the hope of re-entering the Society for the work of the Foreign Missions. In this hope he was not deceived, for at the end of a year passed in Rome, he was received by Father General Roothaan, Sept. 3, 1836, and sent to the Mission of New Orleans. He made his novitiate at Grand Coteau and there took his first vows. He spent ten years, 1837–'47, in teaching grammar at the college of Grand Coteau, when he was transferred to Fordham. Here he was employed for four years in teaching mathematics. The next five years he spent mostly in Montreal as a teacher or prefect, being occupied one year as missionary at Guelph and one year as minister at St. Francis Xavier's. Returning from Canada to New York in 1856, for two more years he taught grammar in the college and was then assigned to be *operarius*. It was while fulfilling this office that he began his work as Chaplain to the Prisoners. This was in 1864 and Father Duranquet was already fifty-five years old. He himself has told us how he was entrusted with this mission to Blackwell's Island by Archbishop Hughes.

"It was in 1860 that Blackwell's Island began to be attended by our Fathers. Although we had previously attended some other public institutions, it was only when we took Blackwell's Island that our mission of the Islands may be said to have been officially established.

"Before that time Father Kleindam, a Redemptorist Father, had gone for some time to say Mass on Sunday at the Almshouse on the Island. One of the officers now employed at the Tombs (the city prison) can relate that, as he was waiting with the good Father for the ferry—a row boat, which was hindered by the ice — Father Robert urged that they should jump on a large cake of ice which had just been caught between the two shores, and gave the example at once, so that the inmates of the Almshouse were not deprived of assisting at Mass that Sunday morning. For some time before we took possession it was a secular priest, Father Brady, now in Connecticut, who visited the Island. He resided in the city.

"One day Rev. Father Tellier, Superior of our New York Mission, in a conversation with me, mentioned that he would wish we had some other work of zeal on hand, besides the

routine of our college and parish duties. I suggested that I thought Archbishop Hughes would willingly employ us at Blackwell's Island. Fr. Tellier said he had heard that the Archbishop had made arrangements with the Redemptorist Fathers for Blackwell's Island. As Fr. Tellier was not sure, I asked him whether, in case no arrangement had been made, he would allow me when I should have an opportunity, to let the Archbishop know that we would be disposed to take charge of that mission. Fr. Tellier warmly approved the proposition.

"Shortly after, I tried to see the Archbishop about some little work I had undertaken. He did not encourage that work much; thought it had no future. Then, of his own accord: 'But, Father D.,' he said, 'it is Blackwell's Island that is a mission for the Society!' Delighted as I was at the providential suggestion of the Archbishop, I remarked, however, that it was reported that arrangements had been made with other parties about that mission. The Archbishop declared that no such arrangements had been made. I said that indeed it would be a mission in the spirit of the Society, and in my eagerness I volunteered to mention the wish of His Grace to Fr. Tellier. But the Archbishop made me soon feel that I had forgotten myself. In a dignified manner he remarked that it was not his custom to deal with subalterns. 'However,' he added at once, 'as it is you, Father D., I authorize you to tell Fr. Tellier that I will be very grateful to him if he takes charge of Blackwell's Island, and that I will do all in my power to help the Fathers he may appoint for that mission.' Two weeks after, our Father Jaffré took possession." [1]

It was only in 1864, when Father Duranquet was in his fifty-sixth year, that he was sent to Blackwell's Island, though for several years previously he had been a visitor of the prisons, and was so marked in the annual catalogues. In 1871 Hart's Island and the school-ship were added to his duties and the following year the city prison, or the Tombs. In this work he continued for more than twenty-five years and it was here that he became so well known. There was scarcely a criminal executed during these years at New York that Father Duranquet did not visit, and, if he were a Catholic, prepare him for death and accompany him to the scaffold. Some, indeed, who were not Catholics he had the consolation of bringing to the true faith, and many more he induced to abandon their wicked lives, or he prepared them on their bed of sickness and suffering to meet death with Christian resignation. It soon became necessary to give him an assistant who should remain on the island and attend the House of Refuge, while Father Duranquet spent his time in visiting the hospital, or prison, or the Tombs in the city, or went about to console and help the families of those who were im-

[1] From *The Messenger of the Sacred Heart*, April, 1886, p. 181.

prisoned or in suffering. For a long time he was the only one recognized by the Charity Commissioners, so that all business was transacted through him. The prejudice of the doctors and the Protestants was at first great and offered many obstacles which only patience could overcome. But this virtue the good father possessed in a remarkable degree, and he saw year by year all opposition removed and the Catholic priest respected, and even helped by those in charge to afford spiritual aid and administer the sacraments. He won the admiration of all and was universally regarded as a saint by the commissioners, the doctors, and the patients. Indeed, it was often said, that in case of any trouble, Father Duranquet's word had much more effect than that of any one else since he appealed to the respect and good will of the prisoners more effectually than any one.

A remarkable characteristic of all Father Duranquet's work was the calm, deliberate way in which he worked. This often seemed to the younger men too slow, but, while those of greater energy wore themselves out and met an early death, our good father continued on for years and thus did more in reality by his slowness and the great experience he had gained, than those who would do everything at once. To a man of zeal it was, indeed, a great temptation to see every day, prisoners, the sick, and the poor arriving by the boat-load, most of them Catholics and nearly all ready to receive the priest. No one could do all and to attempt all, as only too often happened, was sure to bring on weakness and then typhus-fever. Father Duranquet in his quiet way did all he could, and in the end much more than others who commenced with great plans and great energy but soon had to give up. Though suffering at times from a lifelong infirmity, which would have made a man of less energy ask to be assigned to less fatiguing duty, he kept on year after year with the same imperturable calm till all those who had commenced the work with him had gone to their eternal rest.

Finally, in 1887, in his 79th year, he was removed from all work on the islands and sent to Worcester to be spiritual father. He had not asked for the change and it must have cost him much, though he never was heard to complain. He took a great interest in his new work, and even was able to teach a class in French. He looked upon Worcester as being his last resting place and he had even picked out the spot in the little cemetery where he would like to be to buried. Such was not to be, however. Though he was much liked at Worcester and everyone desired him to stay, the death of Father Piccirillo left the important post of spiritual father at Woodstock vacant. Father Duranquet was asked for, and to the regret of all at Worcester he was sent. In his new charge at Woodstock it was soon found that he was unable to give the exhortations, so that he kept the theologians, while the exhortations, which occur every two weeks with

great regularity, and the care of the philosophers was intrusted to another. This lasted but two years when his health growing still weaker, he was removed from all charge and had but to prepare himself for death. He spent most of his time in reading the lives of the saints, in conversing with the scholastics who visited him, and in edifying all by his wonderful patience and resignation. The end came at last, on the 30th of December, 1891, and he was laid to rest in our little cemetery at Woodstock.—R. I. P.

Father John J. Murphy.

Father Murphy was born in Ireland on the 17th of January, 1844. He received his theological training at the famous seminary of Maynooth, and those who were his fellow-students bear witness to the fact that he was one of the most promising of Ireland's young and select ecclesiastics. There was everything to induce him to take Holy Orders in his native country, a bright prospect lay before him, he was surrounded by his friends and acquaintances, he might labor in the vineyard of the Lord in his own country and amid his own people, while there was but little doubt that his talents and accomplishments would meet with due recognition at the hands of his ecclesiastical superiors, and there was no dignity in the Church to which the youthful cleric might not have aspired. There was no exaggeration in the encomium passed upon him some years ago in a public hall in New York by a statesman of national reputation, who asserted that in any walk of public life Father Murphy would have won imperishable fame. This remark doubtless hurt the modesty of Father Murphy himself, who was present, but the applause with which it was received by the audience proved that it was the conviction of all. Such might have been Father Murphy's future, but, like Abraham of old, he heard God's voice calling him away from country and home and kindred and friends and all the world had to offer, and like the patriarch, with that self-denying almost thoughtless generosity, which was one of the most marked traits of his character, he obeyed that voice, and, coming to the United States, enrolled himself under the standard of Loyola, making his novitiate at Frederick from 1866 to '68. His first years of teaching were passed in Boston College and Holy Cross College, Massachusetts, and after a year or two in reviewing his theological studies at Woodstock, he was ordained there in the summer of 1874 by the Bishop of Richmond, now Cardinal Archbishop of Baltimore.

In this same year, a few months later, he was sent to Georgetown College. During this year he was what used to be termed the first prefect on the small boys' side. In order to reach the larger boys and exert some influence over them,

he started, of his own accord, an elocution class among the members of the higher classes, which attained a remarkable success during the brief time he had charge of it. Father Healy, then President of the College, had abolished the plays which had been, indeed, a great attraction to the students and friends of the College, though in the long run the actual fruits were scarcely commensurate with the trouble and annoyance and distraction, and probably waste of time, that these exhibitions entailed, and in the public reading and speaking substituted for them by Father Murphy's guidance, many thought that a higher level had been reached and that a better or more universal chance was given for the development of individual powers. It was a period of elocution enthusiasm; for whether he turned his attention to the organization of a military company, in the interest of the boys, or to a baseball nine, or to a football team, or to a debating or literary society, Father Murphy had the knack of inspiring enthusiasm amongst his followers. He gave himself, heart and soul, to the work in hand. His strong personality was the greatest pledge of success, while his intellectual superiority, manifest in every plan and scheme, produced unbounded confidence. He was himself a finished elocutionist, and the two or three public readings that were given in the College refectory by his elocution class were sufficient proofs of the thoroughness of his training. The most cultured people of Washington assisted at these literary treats and expressed their admiration at the finished speaking of the youthful elocutionists.

In the following year Father Murphy was professor of Sacred Scripture at Wooodstock; at the end of which time he was again sent to Georgetown, not to the College, however, but to Trinity Church as its pastor, where in the same office, fifteen years later, after many vicissitudes, he was to end his short life. As pastor of Trinity Church, besides endearing himself to all classes of people in Georgetown, he kept up his kindly interest in the College boys, and was delighted when they dropped in to see him, as they frequently did, for counsel in their private concerns or direction in their studies.

It is needless to recount the various offices he held during the succeeding years at Worcester and Frederick and Woodstock, until he comes more prominently before the public in 1882 as President of Gonzaga College in Washington. Here he soon became well known in the National Capital, and during the three years he served as pastor of St. Aloysius' Church, there was probably no clergyman in the District better known or more universally esteemed. His sermons were eloquent and full of matter, clearly and forcibly expressed; he made himself all to all, and he was equally at home with the children of his parochial school, or in the

company of the ladies of social and civil life, or in the hovels of the poor and ignorant. Physically he was distinguished amongst men; his ready wit, or rather humor, gained the attention of all; his inimitable anecdote attracted to him many listeners; his correct judgment inspired confidence, while his heart and generous hand captivated the heart. *Cor ad cor loquitur*, heart attracts hearts, this was, we think, the real secret of Father Murphy's great popularity and powerful influence. It was this that won for him the affection of his people in Washington, and their generous response to every appeal he made to them. Amid the crowds that followed his hearse to the little valley below the College, a fair proportion of the weeping mourners (and this is is said literally, and is no mere conventionality) represented his flock of eight or nine years before at St. Aloysius' Church.

In 1885 he was removed to New York to preside over the college and church of St. Francis Xavier. There could be no greater field for his labors, and no better outlet for his restless, inexhaustible energy, and soon Father Murphy's influence and ability were felt to be powerful throughout the whole extent of that great and important diocese. He was a man capable of an immense amount of work, and here was a field that might tax all his energies to their utmost. Nearly every Sunday evening he gave a lecture or instruction on some Catholic truth that drew many to the evening service. Perhaps Father Murphy could not be called an orator in the highest sense of the word, though on occasions he did display a very great power of eloquence, as in his noble tribute to Richard Merrick in Washington, which was listened to and commented upon with admiration by the very first intellects of the United States, but he was always powerful in the pulpit; he was well versed in all branches of Catholic theology; he was ever studying out some new way of expressing and illustrating revealed truth, and it was his delight to discuss some point of doctrine. His articles in the *Messenger of the Sacred Heart* on St. Peter were the thoughtful productions of a mind familiar with the Scripture narrative and the teachings of theology, and were, at the same time, very good examples of his power of popularizing that difficult science. Father Murphy had also charge of the theological conferences of the archdiocese, and his learning and prudence have no better testimony than the childlike confidence reposed in him by all classes of the clergy, and the esteem in which his memory is held to-day by the priests of New York.

During his rectorship of St. Francis Xavier's the McGlynn scandal occurred, which, for a time, exercised men's souls, and almost threatened a schism among the faithful of New York. Father Murphy enjoyed the confidence of both parties, a confidence that was never betrayed; he used every means in his power to bring the recalcitrant priest to a wiser

way of thinking, though, as is unfortunately too well known, without avail. Nor was his influence confined to New York. He travelled from Maryland to Canada giving retreats to the clergy and religious of different dioceses, always with the same success, winning hearts, and astonishing men by his solid and common sense spirituality. The Spiritual Exercises of St. Ignatius are the peculiar property of the Jesuit, and we know of few who had a deeper insight into their meaning, or a more intelligent grasp of their hidden treasures. For proof of this, it would be sufficient to appeal to those who made a retreat under his spiritual direction. He himself had been trained under a master of the Spiritual Exercises, second to none of his time, the Reverend Felix Cicaterri, and his mature mind had been able to profit fully by the master's instruction. He had himself written a brief commentary on the "Exercises," never published, which to the few who were permitted to see it, was of invaluable assistance. He was eminently successful in his retreats to the clergy, which were frequently his introduction to the priests of a diocese; and wherever his eloquent voice was heard, in New York, Pittsburg, Toronto, Kingston, Boston, Springfield, Providence, etc., his memory is held in benediction, and his words are quoted with reverence.

During his presidency of St. Francis Xavier's he also erected the magnificent building on Sixteenth street adjoining the church. His health began to fail at the end of three years of ceaseless work in the pulpit, on the lecture platform, in the confessional, and in the class-rooms of his college, and he was compelled to go to Carlsbad for medical treatment. On his return in 1888 he took the chair of philosophy at Georgetown College, the place above all others dear to him, and he threw himself with the same zest into the interests of the students that he had shown towards their predecessors in the College fourteen or fifteen years previously. In the winter of that year, as is well known, Georgetown College celebrated the centennial year of its history, and the memory is still fresh of the great share Father Murphy bore in that magnificent celebration. The company of cadets which added so much to the splendor of the occasion, was his creation: of his cadets he was proud, as well he might be; fired by his enthusiasm, in a few months, these boys had become one of the very best drilled military companies in Washington; and there was no more anxious and interested spectator of the public exhibition of their skill than he who had organized and created them. During the days of the centennial celebration Father Murphy's great figure was to be seen everywhere, his kindly face smiling a glad welcome upon each of the old students coming in one by one to participate in the golden glory of *Alma Mater*. Those who had known him years before were glad to renew the acquaintance, and to listen to his entertain-

ing stories so full of humor, and so spicy with wit that could never wound. One of the greatest speeches delivered during that celebration of speeches, certainly the one which excited the greatest enthusiasm, was the stirring address made by Father Murphy, at the banquet of the alumni, when he alluded to his former president, Father Healy, as the second Founder of Georgetown College. The history of that celebration he himself wrote for the Memorial Volume, though modestly omitting the name of the one man, who more than any other contributed to its success—his own.

The following year Father Murphy was attached to the office of the *Messenger of the Sacred Heart* in Philadelphia, and in the interest of that devotion, he travelled from place to place, preaching and instructing, and spreading the Kingdom of God upon earth. As Cardinal Gibbons said at his funeral, his fame was not confined to the parish of Trinity, nor to the city of Washington, nor to the Archdiocese of Baltimore; for in all the Eastern States there was probably no better known Jesuit than Father Murphy. When Father Robert Brady died, Father Murphy was sent to succeed him at Trinity Church in Georgetown, though still a member of the *Messenger* staff, for which he wrote constantly until the month before his death. Once more he was brought into near relations with the College students, and his very last missionary labor was for them, when in October he preached to them the annual retreat. He was always a welcome visitor to the College boys, with whom he loved to talk, as one of themselves, of their victories in sports and of their progress in letters. Whenever any of the College clubs played a match game in the city, Father Murphy's big form was sure to be seen somewhere on the field; he was absorbed in the playing of the boys, and there was no more enthusiastic admirer of their success, and no more depressed witness of their failures, though he had ever some ready excuse to explain their occasional defeats which served to satisfy his own mind at least, and to leave the College club in its position of invincibility.

Such is a brief sketch of the life of him—so prematurely closed—whose corpse was borne on the morning of March 7th, 1892, amid the solemn dirge and weeping friends, to the little cemetery beside the College walks, to sleep the sleep of the just with his brethren who had gone before with the sign of faith. Georgetown College was the arena of his first priestly labors, and to her at last the loving duty is committed of watching over his sacred remains until, in God's good time, body and soul be united once again. "I shall raise him up on the last day."—R. I. P. *Abridged from the Georgetown College Journal.*

Father James Cotting.

At Georgetown College, June 23, 1892, the subject of this sketch went to receive the reward of his long and faithful service in the vineyard of the Lord. James Cotting was born in Switzerland, May 23, 1812. Ignorance of his boyhood and early education, deprives us of knowledge, which might prove an interesting contribution to his obituary. The catalogues of the province inform us that Father Cotting entered the Society May 27, 1837. He made his novitiate at the far-famed Sant' Andrea. It was doubtless within these hallowed walls that he imbibed that burning zeal for the house of God of which his laborious life was a splendid object-lesson.

After one year of theology, at the Roman College, Father Cotting set out for the "fields that were already white for the harvest." It is probable that he first landed on our shores in the autumn of 1840. We find him engaged in various pursuits of the ministry in the Missouri Province, from 1841–1850. It was while occupied in the discharge of his priestly duties, that he gave signal proof of his oratorical ability, which reminds the classical student of the "most high and palmy state" of ancient Rome and Greece. It happened in the village of New-Westphalia, Mo., that a Protestant paper had indulged too freely in unjust and scurrilous attacks upon the Catholic religion. Father Cotting's fiery soul could not brook such unwarranted insults. He embraced the opportunity of denouncing these falsehoods from the pulpit. So forcibly did he bring home to his audience the misrepresentations of which the editors were guilty, that the congregation, fired with a holy indignation, gave vent to its feelings by demolishing the office of the misguided journalists.

The blame for these unlawful proceedings, was laid at the door of Father Cotting. Being compelled by circumstances to leave Missouri, he came to the Maryland Province, and was stationed at Conewago from 1850–53. A respite from his almost tireless activity, was granted him in 1854, when he made his tertianship under Father Felix Cicaterri. The missions seemed to have been marked out for Father Cotting, for, on the completion of his third probation, he was assigned to Newtown. As a frequent result of slavery, the morality of many in this locality was far below the required standard. To remove a long standing evil of this nature, like a delicate surgical operation, required the steady arm of a skilful physician. Father Cotting applied himself to the task of removing this blot upon the fair name of Christianity. His efforts were rewarded with a success which surpassed the expectation of the most sanguine believers in the all-healing powers of the Church. Many amusing incidents are related of his

sojourn in this part of the country. One of these plainly evinces that the good father was by no means a bad lance when forced to a tilt in the field of polemical disputation. It chanced one day that a discussion arose between Father James and the trustees of the church of St. Joseph, which he had erected in a manner worthy of the divine service. The debate became very animated. Finally, one of the trustees threw down the gauntlet by telling the pastor that he was not a "gentleman!" The intrepid missionary hurled back a defiance at his adversaries, couched in the following language: "Gentleman! Certainly I am not a gentleman. Do you think Father Provincial has no better use for his gentlemen than to send them to this part of the country?"

In 1867, Father Cotting was transferred to St. Mary's, Boston, where he remained until 1870. His stay at Boston was very soon exchanged for a more arduous occupation at Whitemarsh. Here, with the exception of a few years spent at St. Inigo's, he passed the remaining period of his long and useful life. Though of a gruff and uncouth nature, yet many a kind deed has been entered to his credit in the book of life. To many, his career may seem to be fraught with little that, in their estimation, is worthy of a passing notice; but to men like Father James Cotting, who faithfully and conscientiously perform the humble duties to which obedience has assigned them, men whose unceasing toil for their neighbor's salvation has received little or no recognition from the world around them,—to such men can be applied the comforting words of the good Master: "Well done, good and faithful servant. Because thou hast been faithful over a few things, I will place thee over many things, enter into the joy of thy Lord."—R. I. P.

Brother John Luysterborg.

On the evening of September 30, 1892, Brother John P. Luysterborg, full of years and merits, expired at St. Ignatius College, Chicago. He was born at Antwerp, Belgium, on the 17th of Dec. 1807. He received a fair education in his youth and became quite skilful in mathematics. On reaching manhood, he followed for some time the trade of carpenter; but as he had been well trained in virtue from infancy, and had long cherished a desire of following the Master more closely, he finally applied for admission into the Society. He was received at the Novitiate of Tronchiennes, Sept. 27, 1840. This was a year of fruitful harvest for the Belgian Province, and several fathers of wide renown, such as Fathers Schouppe and De Backer, were among his fellow-novices. Although our brother was farther advanced in years than any of them, he lived to see nearly all their names vanish from the cata-

logue. The trade Brother John had selected in the world, shaped his work in religion. It was a source of delight to him to see himself designated by superiors year after year as "faber." He knew that had been his Divine Model's title.

After managing the erection of the new college of Ghent, Tournhout, and perhaps of Alost, he applied again and again to be sent to the missions, where his skill might be in greater requisition. Finally, his prayer was granted, and in 1867 when Fr. Coosemans, then Superior of the V. Province of Missouri, was returning from Belgium, he took Br. Luysterborg with him as companion.

He spent two years at Florissant, a year at St. Mary's, Kansas, and at the age of sixty-three came to aid in the great works that were then being done in Chicago. Besides assisting in the completion of the college, he was overseer of the contractors for the building of the steeple of Holy Family Church. The church and residence of the Sacred Heart, were to be built (according to specifications) "to the full and complete satisfaction of John P. Luysterborg." He who had been so easily satisfied in things that regarded himself, was found rather stringent, it is said, in those cases where the works of the Society were concerned.

He had a large carpenter-shop behind the sodality hall. Here he enjoyed the life of Nazareth. All the virtues of Nazareth he practised admirably, some of them to that degree which verges on the folly of the saints, more wise than this world's wisdom. He was so silent that he never acquired facility in speaking English, though he spoke Flemish and French fluently when required. He was such a lover of retirement, that for years he had not gone beyond the carpenter-shop. One day a father invited him to accompany him to the Sacred Heart Church to see some recent improvement. The good brother felt obliged to give his reason for refusing to go, and confessed that he had no hat. This little incident shows, better than many words, his respect for the priesthood and his affection towards poverty. If it be possible for fraternal charity to be excessive, Br. John had a fault. For so thoughtful was he of others, that from his early religious life he made it the subject of a special daily prayer, that he might die suddenly so as never to be a source of trouble. Was his prayer granted?

One day while passing from the college to his shop, he was stricken with paralysis. From that time to the day of his final summons, he was in purgatory in this world. I say in purgatory, because, for three years, he suffered constantly, sometimes intensely, and always with the faith and resignation of those blessed spirits confirmed in God's favor. His whole time was spent in reciting his beads or uttering pious ejaculations. His vitality was wonderful. Death seemed to be at hand three times during his sickness before he suc-

cumbed. But on the last day of September, while the students, departing for their homes, were shouting their huzzas at the completion of another day of struggle, Br. John opened his eyes, and having received the last absolution, kissed once more the crucifix presented to his lips, and expired. He was in his 85th year, 52 of which were spent in the Society.—R. I. P.

LIST OF OUR DEAD IN THE UNITED STATES
From Nov 15, 1892 to Mar. 15, 1893.

	Age	Time	Place
Br. John Luysterborg*...	85	Sep. 30	Chicago, Ill.
Fr. Godfrey Frederici.....	56	Nov. 23	Toledo, Ohio.
Br. Joseph Montegazzi...	76	Nov. 28	N. Orleans, La.
Fr. Augustine Laure.....	36	Dec. 19	N. Yakima, Wash.
Br. Thomas Gormley.....	61	Jan. 1	New York.
Br. Edward O'Farrell.....	54	Feb. —	St. Mary's, Kansas.
Br. Michael Nash.....	73	Feb. 20	Philadelphia, Pa.
Mr. Eugene Paillou	36	Mar. 5	Albuquerque, N. M.
Br. John Geekie.....	61	Mar. 10	Florissant, Mo.
Fr. Henry Begley.....	58	Mar. 10	Galveston, Texas.

Requiescant in Pace.

* Omitted in our last list.

VARIA.

The Visit of Father General to our European Houses.—At the close of the General Congregation Father General having obtained the authorization of his Holiness, Leo XIII., made a short visit to many of our European Houses. The following list, which we owe to the kindness of Rev. Fr. R. J. Meyer, our new Assistant, gives the houses he visited and the time of the visit. An account from several of these houses will be found in the *Varia*, and the Exhortation given at Exaeten, on page 102.

DECEMBER, 1892.

9 Loyola—Pau.
10 Lourdes (Mass)—Toulouse.
11 { Toulouse (Mass at St. Sernin, visit to Cardinal).
{ Montpellier (visit to Bishop).
12 Montpellier—Lyons.
13 Lyons (Exhortation).
14 Lyons—Paris.
15 Paris (visit to Cardinal, Exhortations, visit to Nuncio).
16 Paris—Rheims.
18 Amiens—St. Acheul.
19 Calais—Canterbury (Novitiate Province of France).
20 Roehampton (A. M.)—London (P. M.).
21 Visited the schools, dined at Beaumont; P. M., back in London.
22 London—Liverpool.
23 A. M. Stonyhurst—P. M. Manchester.
24 Manchester—Dublin.
25 { Gives Communion in church of resid., exhortation, visits University
{ College—then Milltown Park.
26 Milltown Park to—London.
27 London—(College at) Brusselles.
28 Exhort. at college, visits Nuncio; P. M., visits residence.
29 A. M., Louvain—P. M., Maestricht.
30 Exhortation, etc.
31 Exaeten (Scholasticate of Prov. Germ.).

JANUARY, 1893.

1 Exaeten (Exhort. to scholastics).
2 Cologne, dines with Archbishop (now Cardinal)—P. M., Mentz.
3 Mentz—Bâle.
4 Bâle—Feldkirch.
6 P. M. at Innspruck.
7 Exhortation.
8 Verona—Milan.
9 Milan (Exhortation)—P. M., Turin.
10 Turin—Chieri.
11 Chieri—Fiesole.

Assistant.—As is well known to our readers, Father James Jones, our recently elected Assistant, died on Thursday, January the 12th, at Loyola. He had been ill ever since the close of the General Congregation.—Father Rudolph J. Meyer, of the Missouri Province, who had been selected by Father General to be the *secretarius substitutus*, by and with the advice of the different provincials, has been appointed Assistant.

Austro-Hungarian Province, *Innsbruck.*—By the transfer to Vienna of Dr. Bickell, Prof. of Oriental Languages, and the appointment of Fr. Flunk in his place, the entire Divinity Faculty of the University passes into the hands of Ours.—Fr. Nisius (the great friend of English converts who stop here) has succeeded Fr. Nilles as Dean.—There are about 350 theologians at present, of whom 287 have matriculated. Of these, 174 (excluding our scholastics) reside in our *convictus*, and are thus entirely under the spiritual and temporal care of our fathers. Among these are representatives of many religious orders. The matriculated theologians are divided as follows: Students for the secular priesthood (representing 60 dioceses), 194; Regulars, 93; of whom 36 are Jesuits, 7 Franciscans, 19 Benedictines, 10 Premonstratensian Canons, 11 Cistercians, 9 Teutonic Knights, and 1 Hospitaller of St. John of God. There are also many Servites among the unmatriculated. The American theologians number 34, of whom 4 are Jesuits. Of the total 287 matriculated, 112 are Austrian subjects, and 175 foreigners.—You would be surprised at the nationalities of the 36 Jesuit scholastics at Innsbruck. There are 4 Moravians, 1 Luxemburger, 3 Styrians, 2 Austrians, 2 Bavarians, 2 Spaniards, 3 Bohemians, 4 Americans, 4 Hungarians, 1 Dane, 3 Tyrolese, 3 Prussians, 2 Swiss, 1 Saxon and 1 Carinthian. This is something like the congregation St. Peter preached to on the first Whitsunday. We have one common language, however,—German, and, if that fails, another one—Latin.

The cathedral chapter of Olmutz has done an almost unprecedented thing in raising Dr. Theodore Kohn, who is of Jewish race, to be Prince-Archbishop of Olmutz. It is an excellent rebuke to the prevailing "Judenhetze" (Jew-baiting). Two Innsbruck scholastics, who had known Dr. Kohn, sent him a letter of congratulation, to which His Grace responded in classic Latin. He directed his reply to Fr. Rector, and after warmly acknowledging the good wishes, gave testimony to his love and veneration for the Society.—On the 18th of Nov., there was solemn high Mass of Requiem in the University Church for Fr. Andrew Kobler, a former Rector Magnificus. The present holder of that office (who is of the Faculty of Medicine), and the deans of the various faculties attended. Fr. Kobler, some forty years ago, was a missionary in America.—Among the American Bishops who were pupils of Ours at Innsbruck are Messmer of Green Bay, Brennan of Dallas, Zardetti of St. Cloud, and Begin, Coadjutor of Quebec.

Novices.—This Province has three Novitiates, with the appended number of scholastic novices: St. Andrae (German) 26; Velehrad (Bohemian) 15; Tyrnau (Hungarian) 13; total, 54.

Missions.—Ours do great work in this line. A great difficulty, however, is the large number of races, each with its own language, in the Empire. To be "all things to all men" in this Province, Ours should speak German, Italian, Hungarian, Bohemian, Slovakian, Slovenish, Croatian, Ruthenian, and Polish. This year, for the first time, Ours have begun to give missions in Slovakian; Slovenish alone awaits a master.

Bosnia.—Ours will assume during the course of this year the permanent charge of the Archiepiscopal Seminary of Serajevo.

Hungary.—The Countess of Wenckheim has offered to found a new college at Bekes-Gyula for Ours. It has not yet been definitively accepted. — The extremely beautiful Sacred Heart Church in Buda-Pesth is approaching completion. It is a gift from the Hungarian nobility to the Society. This church has the distinction of being the first and only one in the Hungarian Capital to be heated. To understand the full meaning of this, Americans must know that all through the winter there is no heat in European churches. Consequently, this is quite a departure from what is customary.

Visit of Father General.—I send you some unadorned notes of Very Rev. Fr. General's visit to the "Imperial and Royal University of Innsbruck," in the hope that you will find something of interest in them. It was only on Jan. 1, that we heard positively that Fr. General would honor us with a visit; and as his coming was fixed for the 5th inst., but little time was possibly at our disposal for preparation. Add to this, our triduum for the Renovation of Vows began on the evening of the 2nd, and you can imagine that an elaborate programme of festivities was out of the question. But, what could be done was done willingly for the distinguished guest. The Provincial of Austro-Hungary, and most of the rectors and superiors of the province came on to Innsbruck to show their filial deference to the new Head of the Society. On Jan. 5, then, about 6 o'clock in the evening, we were all called to the entrance to receive Fr. General. On arriving, His Paternity proceeded to the recreation room, into which we all gathered. Then Fr. Provincial made a speech of welcome in Latin, stating that Fr. Martin was the first successor of St. Ignatius that had visited the Austro-Hungarian Province. (It is true that Fr. General Laynez was at Innsbruck in 1563, but then Tyrol belonged to the German Province.) His Paternity replied gracefully, in a low and sweet but distinct voice, and then gave his blessing to all. After this, Fr. Provincial knelt and kissed his hand, and rising received the *amplexus* from him, a ceremony which everyone of the community performed in turn. This ended the reception. Fr. General is of middle size, very dark, and has prominent features. His brows are bushy, his nose large, and his jaw square. He has very white shining teeth. He has a constant and unctuous smile, but makes the impression of one who can be very stern when occasion offers. Fr. General's companions were Fr. Meschler, Assistant for Germany,—a delightful, open, paternal man, low-sized and white-haired, and Fr. Grandidier, Assistant for France,—a stout, taciturn, noble looking priest. At supper, Fr. General took Fr. Rector's place, and the Assistants sat next to him. At the next table, was Fr. Provincial, next to whom was Fr. Rector. In leaving the refectory, the General went first, followed by the Provincial, next the Assistants, then the Rector, and, after him, the visiting Rectors. The same order was followed after litanies.

The following day, Feast of the Epiphany, took place the renovation of

vows. The renovants had two Masses, one said by Fr. General, the other by Fr. Grandidier. It so happened that the two seniors according to vocation, who should serve His Paternity at the renovation Mass were Americans, but, in deference to the nationality of Fr. General that honor was given to two Spanish scholastics. At noon, there was, of course, a feast in the refectory. At 3.45, Fr. General came to the scholastics' recreation room, accompanied by the provincial and rector. He remained standing, and gave a familiar talk in Latin, in which he recommended purity of intention, which, he said, embraced all other virtues. During the course of the day His Paternity also addressed the rectors, and it is said that his advice to them was to leave freedom and discretion to their subjects in the various duties confided to them, and that superiors should not imagine it is their own business, personally to manage everything done in the house. They should direct, not take the work into their own hands.—The Academy, the main part of the day's programme, took place at 5.30. For this entertainment, the only decoration attempted in the house was done. An altar had been erected in the scholastics' recreation room. On it was a statue of the Sacred Heart. On the right of the image was a picture of Suarez, on its left Blessed Peter Canisius, founder of Innsbruck College, at its feet St. Thomas Aquinas. There were many green bushes, and a few flowers. After the choir had sung: "*Die Himmel rühmen*" (Cœli enarrant), a Latin address was made, after which Fr. General was presented with a richly emblazoned programme, around the border of which the names of all the scholastics in the house were artistically worked. The regular exercises then followed, and consisted of poems and addresses in Latin, German, Hungarian, English, Bohemian, Italian, Croatian, Greek, Ruthenian and Spanish. His Paternity listened attentively and appreciatively, and when he recognized a familiar word in these strange tongues, smiled and bowed. Fr. General rose after the closing song, and we all stood likewise while he spoke. After thanking all, he recommended two things to the province,—to the scholastics, filial reverence and obedience; to the superiors, love for the scholastics. After Father General had finished, the provincial asked a memorial of the visit, which His Paternity granted in the shape of a celebration of the octave of this day (i. e. Jan. 13), as long as he is General. This, not only for Innsbruck, but for all the scholastics of the Austro-Hungarian Province.—At 8 o'clock P. M., we were all called to wait on Fr. General for the formal leave-taking. Fr. Provincial thanked His Paternity for the visit, to which the General responded, and gave his blessing. He departed the next morning (Jan. 7) at 6.50 A. M. We were all at the door as he left, and knelt to receive his parting blessing. So passed into history this event so memorable to us, which, from the very presence of the successor of our Father Ignatius, seems to have spread an aroma of charity and blessing through the community.—*Letter from Mr. Fanning.*

Belgium, *Louvain.*—The visit of Father General. On December 29th, Very Rev. Father General paid us a short visit. He remained only four hours, but it was enough to carry by storm all our hearts. He had a charming word for everybody, was delighted with everything; in one word, he looks one of the kindest-hearted men I ever met. An entertainment was given to his Paternity in eight different languages. The WOODSTOCK LETTERS were very useful to the scholastic who made the Latin speech of welcome. You should have seen the delightful smile and the shrug of the shoulders when he was told that we knew his Paternity had been styled the greatest theologian in Spain.—*A Letter from Mr. Cooreman.*

Departure for the new Congo Mission.—On March 5, the day before the departure of the first missionaries of our Society for the new Kwango Mission, in the Belgian Congo, a most solemn and impressive ceremony took place in our church, adjoining the college of Notre Dame, at Antwerp. At three o'clock in the afternoon, the altars brilliant with lights, the statues of St. Francis Xavier and of St. Peter Claver decorated with the richest flowers, the flag and the escutcheon of the independent State of Congo, the large escutcheons of the Sovereign Pontiff, of the Society and of Belgium hung over the entrance to the sanctuary, all marked well the character of the ceremony which was about to begin. The pretty church was filled to its utmost capacity, and many distinguished persons, governors, judges, senators, representatives, and officers of the army were present. While the choir was singing "O quam speciosi pedes," the procession filed into the sacred edifice. First came about forty altar boys, each carrying a lighted candle; behind them marched four little negroes from the Congo. Then followed the members of the Society, with lighted candles; immediately after, appeared the heroes of the occasion: R. F. Hencxthoven, Superior of the new mission, FF. Dumont, Liagre, Demeulemeester, and the Brothers de Saedeleer, Gillet, and Lombary. Lastly came the celebrant and ministers, who proceeded at once to the main altar, where solemn Benediction began. After the Blessed Sacrament had been exposed, Fr. Verest ascended the pulpit and spoke most eloquently and most touchingly on the meaning of the present ceremony, concluding with heartfelt words of farewell to the new missionaries in the name of our Society, of their friends and relatives, and of their Catholic country. Then came the most beautiful and most moving part of the service, viz. the kissing of the feet of the new apostles, while the choir rendered the parting missionary hymn:

Partez, hérauts de la bonne nouvelle!
Voici le jour appelé par vos vœux!
Rien désormais n'enchaîne votre zèle:
Partez, amis, que vous êtes heureux!
Partez, amis, adieu pour cette vie,
Portez au loin le nom de notre Dieu;
Nous nous retrouverons un jour dans la patrie,
Adieu, frères, adieu!

After the Benediction of the Blessed Sacrament, the choir chanted the

beautiful words of the *Itinerarium*, and when the celebrant had sung: "Procedamus in pace in nomine Domini," the procession returned to the college. In the evening, Mgr. van den Berghe, the great organizer of the Congo Missions, invited all the missionaries to dinner, as well as R. Fr. Provincial, Fr. Procès, Socius, Fr. Marchal, Rector of the college and several distinguished personages. The following day, March 6, towards one o'clock in the afternoon, a long and imposing cortège of honor, comprising over thirty of the finest carriages of the city, accompanied the missionaries from our college to the place of embarkation. A last scene of farewell and the steamer *Lulu Bohlen* bore off the first missionaries of our new mission of the Kwango.

It is not generally known that the Congo is no new field of labor for our Society. A band of heroic missionaries of the Portuguese province left Coimbra as early as the year 1548. The *Précis Historiques* is publishing a series of articles on "The Jesuits in Congo, 1548, 1759."

California, *St. Ignatius College, San Francisco.*—The gentlemen's sodality is most efficiently organized and has about 500 members. Connected with the sodality is a library of over 3000 volumes, the best products of the Catholic press both in this country and in Europe. Monday, Wednesday, and Friday evenings, and Sunday afternoon the members have free access to the library.—Fr. Edward Allen has organized a male choir for our church here, consisting of some 50 chosen voices. It bids fair to eclipse any choir we have yet had at St. Ignatius. Thus far its singing has been a prominent feature at the evening services, especially at the Sunday vespers.—The new pulpit is a very handsome piece of workmanship, well in keeping with the rich decorations of the church. It occupies a position in front of the double pillars on the side of the Blessed Virgin's altar. On the opposite side in front of the corresponding pillars, an elegant crucifix has been erected. One of the local papers thus describes it: "It is a beautiful piece of work, and is an artistic counterpart to the new pulpit. The cross, with base, stands about twenty feet high, and the *corpus* is beautiful and life-like, the eyes seeming to bespeak the agony of our Lord. The cross and figure were imported from Paris expressly for the church. As a work of art it is magnificent, the sculptor's and carver's work upon it being marvellously rich. The base is a massive stand of oak, exquisitely carved in the style of the Italian *renaissance* and resting on lions' feet. Mouldings in bold relief divide the front and sides into panels, each of which has a distinct character of elaboration. One panel is prominent for its festoon that falls over cherubs' outstretched wings, and then another for the lamb and lavish scrolls. The main one, however, is that which forms an elaborate frame for a bronze representing the brazen serpent, and Moses directing his people to look upon it that they might be cured of their wounds. This subject was taken as a symbol of the Redeemer who died on the cross. The bronze is the work of a local sculptor. An imitation of

rock-work upon the pedestal is made the foundation for the great black cross, that rises to a height of twenty feet above it."

Santa Clara College.—The debating societies gave two interesting entertainments within the past few months. The closing address at the first was delivered by Fr. York, a promising young priest of San Francisco. He took as his subject, "The Catholic young man of the day." At the second, the final address was by Mr. James Campbell, A. M. '72, of San José, who showed in a most practical way how the Catholic student should conduct himself on leaving his *Alma Mater.*—Since the opening of the new year, the Vice-president, Fr. Joseph W. Riordan has started a string band; it furnishes fine music at all the entertainments.—At the urgent request of the archbishop, our boys have been industriously engaged in preparing specimens to be exhibited at the World's Fair.

St Joseph's, San José.—Our new college hall was lately opened for the first time with very appropriate exercises. Among the numbers on the programme was a poem which paid a well merited tribute of praise to the good old fathers, founders of the first church and college at San José. As the archbishop could not be present on the occasion, the chancellor of the archdiocese, Rev. Geo. Montgomery, was deputed by him, to deliver the inaugural address.

China.—Through the kindness of Rev. Fr. P. Becker, superior of the mission of Tcheu Li, S. E. (Province of Champagne), we are in receipt of the annual report of his mission, from July 1, 1891 to July 1, 1892. We select the following interesting items:—The mission has 1 bishop, Mgr. Bulté, S. J.; 49 priests, of whom 44 are Jesuits (39 Europeans and 5 Chinese) and 5 Chinese secular priests; 1 Chinese scholastic; 8 coadjutor brothers (6 Europeans and 2 Chinese). Besides, the mission is assisted by 293 male catechists, of whom 177 teach school; 173 female catechists, of whom 138 teach school; and 93 domestics, porters or watchmen.—We have 551 parishes; 418 churches or public chapels, and 73 private chapels; 1067 outlying stations; 39,744 Catholics, and 3207 catechumens. During the past year, 1001 adults and 16,477 children of heathen parents have been baptized; 1089 have been confirmed; 107,071 confessions were heard, and 101,817 holy communions were distributed.—Our mission has 154 schools for boys with 1837 scholars (796 of whom are boarders or half-boarders, and 346 pagans); 141 schools for girls with 1488 scholars (347 of whom are boarders or half-boarders, and 109 heathens). We support 507 orphans either in our 6 orphan asylums or in private families; and in 50 small dispensaries, remedies are distributed gratis, with a view to help on the conversion of heathen families and to procure more easily the sacrament of baptism for dying children.—In Hien-hien, we have a great seminary, in which are 8 students of philosophy and 8 students of Latin; besides a small seminary, with 106 students of Chinese; a preparatory school for catechists, with 16 students; a normal school for female teachers, with 56

students; one European-Chinese printing office; and one European-Chinese central dispensary.

England, *The Visit of Father General.*—The *Letters and Notices* for January is filled with an account of the visit of Father General to England and Ireland. On the 19th of December Father General, accompanied by Father Fottrell, the late Substitute, and Father Hayes, Rector of Farm Street, London, reached St. Mary's College, Canterbury, and the next day went to Roehampton. The same afternoon he went to Mount Street, London, where he had desired the superiors of the South of England to meet him. Father General addressed the superiors, saying that their aim must be, in accordance with the spirit of the Society, to be "Fathers." For this they were to have patience, meekness, compassion and sympathy with the sufferings of others, and charity. Secondly, he spoke of the knowledge of the Institute, which he recommended strongly to superiors. In order to dispense properly, he said, in particular cases, a deep knowledge of the Institute was necessary. Thirdly, he spoke about the *Ministeria* of the Society,—the Exercises, the Sodalities, the Missions. He spoke particularly of the missions, for all England was a mission, and we were all missionaries. He had come to England to thank the English fathers for their work and to encourage them, in imitation of their martyrs and the great ones who had gone before, to add to their courage to do still more. After visiting the parish of Westminster, his Paternity went to Beaumont, thence to St. Francis Xavier's, Liverpool. Here he met the Rectors and the Ministers from the North of England and addressed them as he did those whom he had met in London. He then proceeded to Stonyhurst and thence to Manchester, from which place he passed on Christmas eve to Ireland. Everywhere Father General was received with enthusiasm and everywhere he had words of encouragement for the English fathers. We must refer our readers for more details to the *Letters and Notices* from which we have culled the above.

Fordham, *St. John's College.*—The devotion to the Sacred Heart is beginning to be better known among the boys, and the results of its practices are everywhere plainly visible. Many may be seen on all the divisions wearing the League badge; the first Friday communicants are very numerous, and offerings to the "Treasury of Good Works" are increasing. A new feature has been introduced in the first Friday devotions, namely, a sermon in the evening on the Sacred Heart, followed by the reading of the act of reparation and Benediction; heretofore Benediction was given in the morning immediately after the boys' Mass. Fr. Fagan began and will continue to give this course of instructions. It is probably owing to the League that the boys are beginning to show many signs of a higher appreciation of spiritual things. Their devotion at Mass is inspiring, and the attention given to the regular weekly sermon augurs well for their future development. Not a few visit the

Blessed Sacrament after meals, and during the mid-winter examinations it was almost the rule to see the boys approach the holy Table on the mornings of the examination days. The rhetoricians led in the good work by receiving holy Communion in a body on their patron's feast day. All this gives us a stronger indication of the good will shown on every side, if we consider that these little acts of devotion are altogether spontaneous on the boys' part. —The four sodalities are in a very flourishing condition, and are doing much practical good. The feast of the Purification (Sodality Day) was fittingly celebrated. At the 6.30 o'clock Mass, during which Fr. Rodock pronounced his last vows, there was a general communion. At 9 o'clock the boys again assembled in the chapel to witness the reception of some eight or ten postulants into the senior sodality. Before the ceremony, Rev. Fr. Rector made a few appropriate remarks; after the reception, solemn Mass was sung. In the evening the usual literary academy in honor of the Blessed Virgin was held in the armory. Several papers and a poem were read in which our Mother's praises were loyally sung. Rev. Fr. Provincial brought the exercises to a close by a graphic description of his visit to our Lady of Monserrat, urging the boys at the same time to show the love they professed for their Mother in deeds of charity and kindness.

The mid-winter examinations were held during the last week of January. They were marked with great success in the classical course; the number of failures, however, in the mathematical course was somewhat noticeable.—The debating society has been doing good work during the past term, as may be seen by consulting the secretary's report published in the February Monthly. —The dramatic association deserves its word of praise. The plays presented on Thanksgiving Day and before the Christmas holidays were agreeable surprises, and show that the boys are not wanting in dramatic ability. If the improvement shown up to this continues, we may hope for something exceptionally good at the public play.—Towards the end of January a very pleasant evening was passed with Prof. Munro, the elocution master of 1st division. He entertained us with a varied selection of readings, humorous and pathetic. —Washington's birthday was celebrated wholly within doors this year, as the weather was very unfavorable for outdoor amusements. After supper, the boys of the first and second divisions gathered in the armory and listened to a very instructive lecture on "Pompeii, the City of the Dead," given by the Rev. Edward Quirk of the Diocese of Manchester, a former student and graduate of Boston College, and a brother of our Fr. Quirk. It was an account of personal experiences happily and entertainingly told. The boys listened throughout with eager attention, and certainly Fr. Quirk richly deserved the hearty applause he received at the close of his remarks.—The Alumni Society had a most successful meeting and dinner on Shrove-Tuesday evening at the Hotel Savoy. Rev. Fr. Rector and Fr. Keveney (our only professorial alumnus) represented the college. Among those present were delegates from the alumni associations of St. Francis Xavier's, Georgetown, Manhattan and Se-

ton Hall. The feasibility of strengthening the cause of higher Catholic education, by forming a club for all Catholic graduates residing in the city, was warmly discussed.—Rev. Fr. Provincial made his Visitation in the early part of February. Br. Donovan has left Fordham for Manresa, and Br. Reilly has gone to St. Peter's, Jersey City. Fr. Gunn is stopping with us at present. He came for rest and recuperation. By the way, there seems to be some peculiar health-giving property in Fordham air. Though the winter has been hard, we have had no sickness. Those who were ailing when they arrived here are now in splendid condition, and even good old Fr. Jouin is brighter and livelier than he has been for many a year. If you desire to live long, come to Fordham.

France.—The Panama scandals have prevented the government from occupying itself about us, consequently, our colleges have been in peace and are flourishing. How long this will last no one knows; meanwhile, we thank Providence for this manifest protection. *Semper mortui et ecce vivimus.*—The visit of Father General has excited the greatest enthusiasm wherever he went. At Lyons he remained from Monday evening, the 12th of December, until the Wednesday morning following. About 120 of the province were able to meet him. He made an address to the superiors and was given an entertainment with speeches in different languages, songs, etc.

Montpellier.—Our college in Montpellier is probably unique in the Society as a college where a great many of the boys are half-boarders and do not go to their homes for the night. They sleep, study, breakfast, and sup in a house a few blocks away where they are under the *surveillance* of our prefects. Nuns have the management of the house and look after the dormitories, wardrobes, and kitchen. The college is a fine new building enclosing the playground on two sides, the church forming the boundary line of the third. The latter is a little gem of Gothic architecture with a beautiful chapel containing a *fac simile* of the Grotto of Lourdes, basilica and all, so arranged as to be the chief ornament of the chapel itself as well as the background of the high altar. The church, since the Decrees of thirteen years ago, has been used as a college chapel, though like our other churches and chapels in France, the faithful who wish can enter through the parlors. A few common pieces of inch square lath about a foot long are still nailed across the central door with the warning stencilled upon them, *Respectez la loi.*

Toulouse, Visit of Father General.—Father General has spent twenty-four hours in Toulouse. The rectors of the province were invited to greet him. He has excited the admiration and the enthusiasm of all that have seen him, by his charity, his affability, his simplicity, his open-heartedness, and his quick intelligence. He speaks French very well. During recreation he satisfied all our inquiries. On Sunday morning he celebrated Mass at the altar of St. Thomas in St. Fermin's. At the request of the superior of our residence, M. le Curé had the relics of St. Louis exposed in the chapel, and he received

our Father as he is wont to receive princes and prelates. After breakfast Fr. General went to visit his Eminence the Cardinal, who was quite surprised at this mark of attention, and so happily impressed, that to all with whom he took occasion to speak he made known the pleasure he received and the delightful impression left by his visitor. At eleven o'clock Fr. General called to his room all the superiors and delivered an ardent address in Latin on the charity that ought to animate superiors towards their subjects and on the zeal for the Institute that ought to shape all their labors and undertakings. The refectory was richly adorned. More than a hundred religious sat down to dinner. Toward the end of the meal, when the dessert was placed on the tables, the reading and singing of the poems began. In this academy, fathers of the greatest gravity and authority took part, on this day regaining their youth, striking their lyres which had been abandoned to oblivion for so many years. Fr. Rector and Fr. Bastide came forth in military costume to declaim a dialogue between an old sergeant and a young soldier, a piece very seasonable and received with much applause. Indeed, the academy was a complete success. His Paternity kept approving, laughing, and showing that he was moved conformably to the sentiments of the compositions. Then, during recreation, followed fun and revelations. Fr. General said of Fr. Sarramagna, "I am going to take him to Fiesole as substitute Secretary, because they love him too much in Bordeaux, and, besides, I wish to prepare him for the generalship." He talked of the progress of the Society throughout the world, how much good it is accomplishing, and declared that it is not inferior to the old Society, and that it shelters in its bosom men of heroic virtue, especially in the missions. He recommended the colleges to us, and expressed his opinion about fighting the iniquitous laws against them, saying that it is necessary to stand firm, even to the exhausting of the last drop of resistance. The more the powers of hell rage against the colleges, the more evident becomes the good that they produce. If four of Ours can occupy and direct them, then four will do; if no more than two are allowed, then two; if only one is allowed, then in order not to surrender let one suffice. We must never give in nor lose courage.

Desiring to give impulse to the enterprise of finishing the General History of the Society, he had ordered that a copy be made of a manuscript of Fr. Jouvency's, at any cost, saying that it is necessary to obtain a document so important for this purpose.

India.—Mr. Francis Xavier De Sousa, who has passed successfully the Competitive Examination for the Civil Service of India, and who is the 14th in the list of 32 successful competitors, is the first native Christian who has earned this distinction. He was educated by the Jesuit Fathers, and had thoroughly mastered the French and German languages, besides taking the B.A. degree in the Madras University before proceeding to England.—The aptness of the native youths at St. Francis Xavier's College, Bombay, an in-

stitution numbering one thousand pupils,—has attracted the attention of Lord Harris, who at a performance of scenes from Shakespeare's "Julius Cæsar," declared that at Eton he never witnessed a more accurate representation of the various parts. "It is a rare thing," added the Governor, "to find a dozen youths in an English public school who could declaim such long speeches with accuracy, and suit the action to the word so well."

Mangalore.—We are indebted to Fr. Zanetti for a Report on St. Aloysius College, Mangalore, for the year 1892. The report is as follows:—

"We opened the year with 384 students on the rolls and we close with 402. Of these 16 are in the B. A. classes; 51 in the F. A.; and 335 in the High School, Up. Secondary and Lower Secondary Departments. The highest number on the rolls in the course of the year was 429.—The results of the B. A. Examinations were highly satisfactory, the percentage of passes being greater than that of any other College in the Presidency. Four candidates presented themselves for B. A. in the Language branch. All passed, securing the 4th, 12th, 51st and 74th places on the list. Five presented themselves for the B. A. Examination; optional branches. All passed, 3 in the 2nd class, and 2 in the 3rd.—The F. A. and Matriculation results were not so satisfactory: 5 out of 14 passed in the F. A. Examination, 2 being in the first class: 12 out of 28 passed in the Matric. Examination, 3 being in the 1st class. The results of the Upper Sec. Examination, optional branches, were very satisfactory, 23 out of 28 passed in Commercial Correspondence; 6 being in the 1st class: 8 out of 16 passed in Mensuration; 3 being in the 1st class.—As to the working of the College, the Director of Public Instruction speaks as follows: 'The Principal and the Professors are to be congratulated on the very successful working of the institution.' The Inspector in his Report to the Director speaks in this manner: 'The College is doing excellent work and deserves all the help that the Government and the Department can give it. The discipline is excellent; the pupils respectful—the whole tone of the institution as high as it could well be.'— The syndicate of the University has conferred, this year, two chief Assistant Examinerships on professors of the College; and His Excellency the Governor—the fellowship of the University of Madras on another Father of the College.—The College has sustained in the course of the year two losses, one in Rev. Fr. Martin, who was suddenly recalled to England, by his Superior, on urgent affairs. The other loss was in Rev. Fr. De Penaranda who was called back to Calcutta by his Superiors. He was an honor to this College, on account of his Mathematical and Astronomical science, being so well known in the Presidency.—Mr. Cyril Rebello, who has annually given a scholarship of Rs. 25, has this year increased it to Rs. 50 and assigned it for competition in the B. A. Classes.—Mr. I. P. Fernandes made over to the College authorities Rs. 100; the annual interest of which is to form a prize to be given to a deserving boy.—Another benefactor has offered Rs. 75 which will form an additional scholarship for the B. A. Class."

This report is followed by a list of those who have received prizes and the "Rules according to which the Prizes have been awarded." We are also indebted to Father Zanetti for the *Status Missionis Mangalorensis.* From this we learn that there are laboring in this mission 25 priests of the Society, 16 scholastics, 9 coadjutors, and 37 secular priests. Very Rev. Fr. Cavadini is Superior of the Mission, and Rt. Rev. Nicholas M. Pagani, S. J., Bishop of

Mangalore. The episcopal seminary is under the direction of Ours, as well as St. Joseph's Asylum for the sick and the poor. Connected with this is the Leper's Asylum where, our readers will recollect, Fr. Augustus Müller of this province is laboring with wonderful success in the spiritual and bodily cure of these afflicted patients. Fr. Müller has built a hospital for his 40 lepers and is now building another to lodge such among his sufferers who are in a better condition. Close to this he is building his Dispensary from which he will easily govern both of the houses under his care.

Ireland.—The success of our students at the Intermediate Examinations last year was as signal as usual. Of seventy-three colleges and schools of all denominations that reached a certain standard, Clongowes again came out first on the list with a total of forty awards; St. Francis Xavier's College (Belvedere), Dublin, won twelve awards, and the thirteenth place; and the Sacred Heart College, Limerick, won four awards and the forty-second place. In individual distinctions, which carry gold medals as well as the respective exhibitions, Michael Keane, of Clongowes, won first place in the Senior Grade; Joseph Byrne, also of Clongowes, first place in the Middle Grade; Pierce Kent, of St. Colman's, Fermoy (not a Jesuit College), first place in the Junior Grade; and Vincent Connolly, of Belvedere College, first place in the Preparatory Grade. This last has no medal attached to it, though the winner deserved one, for he scored a total of 4713 out of a possible 5000, obtaining full marks in all his mathematical subjects. In addition to this the two Clongownians, Messrs Keane and Byrne, captured two other medals, the former, the Classical medal in the Senior Grade, and the latter, the English medal in the Middle Grade. The Mathematical medals in all three grades once more went to Protestant students from three Protestant schools long famed for their mathematical teaching. Of the 4276 students examined, 2533, or something like 60 per cent, passed. In the lively competition which is going on among Catholic schools themselves, as well as between Catholic and Protestant, it is pleasing to find that Catholics are continually reaching "one niche the highest." From the following tabulated statement of the prize-money respectively awarded, the relative success and advance of the Catholic students over the others can be seen.

Year	Catholics	non-Catholics	Total awarded
1891	£2776	£1785	£4561
1892	£4386	£1953	£6339

This shows that the Catholic students have won an increase of £1610 on their awards of last year, as against an increase of £168 by the Protestants.

Missions in South Africa.—Last summer Fathers James Colgan and James Cullen, of the Irish Province, were sent down to South Africa on a missionary tour. Father Reginald Colley, S. J., gives the following account of the work done by them in a letter in the January *Letters and Notices*: "The two Irish Fathers have been doing excellent work by their missions throughout the

eastern and western vicariates; and there is every reason to hope that the results will not be ephemeral, but will be perpetuated by the Apostleship of Prayer, sodalities, and other pious practices set on foot everywhere. The retreats they have given to the clergy should be especially productive of good, and more particularly establish greater union and organization than has hitherto existed among the priests scattered about in single missions over immense distances."

Death of a Centenarian.—At St. Francis Xavier's, Upper Gardiner Street, Dublin, on Monday, January 30, died Brother John Ginivan, probably the oldest member of the Society. Had he lived nine days longer he would have completed his hundredth year. He was born February 8, 1793, and entered the Society Sept. 7, 1819. This being his seventy-fourth year in religious life.

Clongowes Wood College.—The recently elected and deceased English Assistant, Father James Jones, was a Clongowes student from 1843 till 1848, when he entered the Society. His family, originally Welsh, moved to Ireland in the time of Queen Elizabeth, where Sir Roger Jones bought Benada Abbey, Co. Sligo, and built the first Protestant church in that part of the country. The parents of Father James became Catholics, and after their deaths nearly every one of their children when fully grown up became religious. His elder brother, Father Daniel, became a Jesuit, and his sisters became nuns. Benada was restored to its pre-Reformation use, and is now a convent of the Sisters of Charity.—The yew-tree planted by Very Rev. Fr. Roothaan on the occasion of his visit to Clongowes forty-five years ago is alive and flourishing. The present Very Rev. Father General planted a tree in like manner as a memorial of his last visit to Beaumont College in England.

The game of hand-ball which once was a favorite in Clongowes, and in praise of which "Father Prout" wrote verses when he was professor of Poetry in the college, is now a thing of the past. The alleys have been all torn down in order to put a stop to abuses which crept in, in connection with the game. Only a few could engage in it at a time, and too many would lounge idly around witnessing the game in place of stirring about and taking active exercise so necessary in a climate like that of Ireland. Cricket and football are the games most patronized. If American boys but knew what fine base-ball grounds there are there, cricket would soon have to take a back seat. A fine swimming-bath, like that at Stonyhurst, that can be used in winter as well as summer, has proved a valuable addition to the comfort of the boys.

Clongowes, it may be remembered, was one of the first colleges opened by the Society after the Restoration in 1814. It formerly belonged to the Brownes of Castle Browne, the name of the grand old castle that is now the residence of the community. In the parlor doors on the first floor going on the hall-way are still shown some bullet marks that tell tales of how Ireland was governed less than a century ago. The proprietor of the castle, Mr. Wogan Browne, was engaged in conversation with a Mr. Hamilton Rowan, a member

of the society of United Irishmen, the object of which did not find favor in the eyes of the Government of those days. During the interview a party of dragoons approached the front of the castle, and catching sight of Mr. Rowan through the window over the door they discharged their carbines at him to intercept his escape.

About four years after the opening of Clongowes, another boarding-school opened at Tullabeg, near Tullamore, about sixteen miles away, to serve as a preparatory school to Clongowes. In course of time it came to be managed independently and continued so until some ten years ago when it was judged more economical to unite both. Subsequent events proved the wisdom of the move, for it has enabled Clongowes to take the lead of all the schools and colleges of Ireland at the intermediate examinations. Tullabeg is now the novitiate, and has thirty-one scholastic novices.

Milltown Park.—At Milltown Park, near Dublin, is a House of Retreat with accommodation for about fifty or sixty exercitants. Every month there are alternately retreats for the clergy and the laity for four or five days. These are advertised in the newspapers and are regularly attended by as many as the house is able to accommodate. The grounds are all that can be wished, spacious and retired with solitary walks, a beautiful calvary and statues here and there to inspire devotion. Besides the House of Retreat there is a house of studies for Ours, where there are at present twenty-five theologians and eleven juniors, the latter preparing themselves for the Royal University examinations. Fr. Peter Finlay is prefect of studies and professor of the morning dogma; Father James Murphy, the evening class; Father William Hayden, professor of the three short course men; Father Charles McKenna, professor of moral; Father William Kelly, professor of Sacred Scripture, Ecclesiastical History, and Hebrew; and Father Denis Murphy, professor of Canon Law. The last named is also Postulator of the cause for the Beatification of the Irish Martyrs. Those who are desirous of assisting him in this latter work can do so effectually if they succeed in getting them to work some miracles so as to advance their cause.

Italy, *Rome.—Audience of Father General with His Holiness.* The following is a translation of a letter written to one of the fathers of the province of Castile by Fr. Galeazzi substitute for the Italian Assistancy.

ROME, Jan. 31, 1893.

Reverend and Dear Father, P. C. I hasten to send you a few items of interest. On Saturday, the twenty-eighth instant, Fr. General was admitted to a special audience with His Holiness, who received him with extraordinary kindness. The holy Father began to speak at once, while Fr. General was in the act of making his first genuflection.—"Fr. General," he said to him, "we have made you wait rather long; but now we have all the time we wish for a conversation. Mons. Angeli told me that you speak Italian."—"Very poorly, holy Father."—"Well, then, let us speak Italian."—"Then

Your Holiness will have to lay in a good stock of patience to listen to my blunders."—"Mons. Angeli told me that you speak well; but be seated, for we have much to talk about." And then he began to question him minutely and with the greatest interest about the congregation and the things enacted there; about the provinces which he had visited and about each house in particular. Thereupon he spoke to him about many undertakings, with regard to which he had prepared and had at hand a large bundle of papers. What astonished Fr. General most was the marvellous memory of the holy Father, who remembered each individual piece of business, and not only recalled their treatment of it in their respective letters, but even quoted the very words which Fr. General had used. The audience lasted about an hour and a half. At its conclusion Fr. General knelt down and asked a blessing. In an elevated tone of voice and as if inspired, the holy Father said to him: "The Society is my army, and a united army, and you are the general of this army. You must always combat for the Pope and with the Pope. With all the fulness of my heart I bless the fathers assistants, I bless each assistancy, I bless each house of each assistancy, I bless each father and each brother of each house, I bless all with all my heart; and may this blessing draw down upon you from the Lord the grace of always proving yourselves worthy sons of the Society. *Benedictio Dei*, etc." You can imagine with what enthusiasm Fr. General left this audience. Blessed be God!

You cannot believe the enthusiasm of our fathers here for Fr. General. His very entrance into a house acts like an electric current on all. Never have I seen such affection and such love of sons for their father. May the Lord be blessed! As far as we can see we shall still remain in Rome some ten days. Then we shall return to Fiesole to fix our permanent abode there.—D. GALLEAZZI, S. J.

P. S.—I forgot to tell you that scarcely was Fr. General seated, when the first question put to him by his Holiness was: "Fr. General, how is the discipline in the Society? You have just visited many houses. Well, how did you find the discipline?" This is precisely the same question which his Holiness put to him and that too in the first place, when on the former occasion he had an audience as Vicar-General.

With regard to the time allowed Fr. General for this audience, allow me to add what Fr. Rector told us yesterday, when he read this letter to us. He says that three quarters of an hour is a long audience for bishops making their visit *ad limina.—Letter from Mr. Otting* at Oña.

San Remo.—The *Oratoire Catholique des Etrangers* is an apartment in the Villa Beau-Sejour capable of accommodating forty or fifty persons. It was opened two years ago for the benefit of the English, French, and German visitors who make San Remo their home during the winter months, from November to April. The bishop appointed it as the parish church for all strangers for their Easter Communion. Sermons are preached in three lan-

guages, and confessions heard in six. There are at present four fathers and two brothers in the little residence on the ground floor of the Villa. In the suite of rooms on the first floor overhead are the two young princes, Michael, and Francis Joseph of Braganza, with their preceptor, who, along with the superior, Father Julius Von Egloffstein, and myself, teach them the multitudinous branches that go to make up a young prince's education. Although only fifteen and thirteen years old respectively, they can speak with ease German, Portuguese, French, English, and a little Italian. They are now engaged at the uncongenial task of grubbing out Greek roots and pounding at Latin syntax in preparation to pass their examinations at Feldkirch. These young princelings, it is interesting to recall, are descendants in the fourth generation of the weak José I., King of Portugal, who let Pombal work his evil way against the Society. It is consoling to see that the whole family, now in exile, is most devoted to the Society.

Plans are drawn up for a new residence of our own to be built at the Braia—the property belonging to the college of Monaco—where we shall also have one oratory for the strangers and the people of San Remo who live on the outskirts of the town in that locality. The two dozen grand hotels, and twice the number of elegant villas that house the foreign colony, are spread round about evenly along the olive-clad foot-hills on either side of old San Remo, making it desirable to have the oratory in a more central position. This we may succeed in having later. For the coming year we shall probably rent the Villa D'Auvers, adjoining the Villa Liris, where the late Emperor of Germany resided immediately before his short reign. It is in a more eligible position and has a small chapel on the grounds which would serve our present needs. The old Villa D'Auvers was once the residence of Napolen I., who came to live in it while recovering from some malady he contracted at Toulon. Not far from it is the Palace Borea, where his illustrious prisoner Pius VII. slept a night on his return to Rome. About two minutes' walk from it is our grand old church and college of San Stefano, from which we were ejected in '48. The municipal authorities do not seem to realize the unfitness of things in converting our stolen college into what they are pleased to call a *Palazzo di Giustizia*. Our large olive yards near Ospedaletti went the way of all Jesuit property in those unhappy times. The church is a painful sight to behold, it is so badly kept.

We had a visit early in December from Fathers Razzini and Sanguinetti, the two electors of the Turin Province, who had to leave Loyola after six weeks of the congregation. Father Sanguinetti died since, and in him the Society lost one of its most valued members. A month later we were favored with a visit from Father Tosi, the superior of the Alaskan Mission, who stayed four or five days with us. During his stay I took him over all the nice walks about San Remo. What seemed to have great interest for him was the crematory, which we visited while it was in full blast. Father Tosi expressed

himself delighted to see how it was done, it being probably his last chance, since the Siwashes of southern Alaska have abandoned cremation as savoring of barbarism. Two weeks later Fr. Rudolph Meyer, our newly appointed *Assistant* for England, stopped off for a few hours while *en route* to Genoa to join the Very Rev. Father General and party *en route* to Fiesole. The Italian fathers here were surprised to find that Fr. Meyer spoke Italian "like a native," although this is his first visit to Italy. He explained to them that he learned it upwards of a score of years ago from Father J. B. Guida, S. J., of Denver.—*Letter from Fr. Moore.*

Rome—Coming Beatifications.— As our Rector, Father Sottovia, is pro-Postulator for the cause of Ven. Father Baldinucci, I am enabled to tell you that his beatification is expected to take place in April, and that of the Martyrs of Salsette (FF. Rudolf Acquaviva and Comps.) in January. A search was made for the remains of Fr. Baldinucci in the church of Pofi, on October 19. I have read the official report. In a vault beneath the floor, there was found a small altar, with *loculi* on either side. On the right, near the altar, one of these was noticed to have been broken open, and within it was a leaden coffin, at the foot of which was a hole as large as the palm of the hand. Seals had been affixed, and were still there, on the sides; while on the lid was the following inscription :—

D. O. M.
PATER ANTONIUS BALDINUCCI
FLORENTINUS
MISSIONARIUS APOSTOLICUS
SOCIETATIS JESU PROFESSUS
CONVERSIONEM PECCATORUM AC BEATISSIMÆ VIRGINIS
CULTUM PROMOVENDI STUDIOSISSIMUS
POST EMENSOS VIGINTI FERE ANNOS
IN SACRIS MISSIONIBUS POPHIS
IN MEDIO LABORUM MISSIONIS
SUSCEPTÆ LETHALI
MORBO CORREPTUS PIISSIME
OBIIT VII NOVEMBRIS
ANNO SALUTIS MDCCXVII
ÆTATIS ANNORUM LIII
I. H. S.

Within the coffin nothing was discovered but fragments of the wooden shell, a few utterly decayed rags of clothes and of cushions, and a portion of a *tibia* and a knee-cap. These remains were all carefully separated and brought with the coffin to Rome.

The miracles for the cause of Ven. Father Realino have been approved, and his beatification will therefore take place during this year.—Father Vanucci, to whom the task of writing the Life of Father Baldinucci was committed, was called to his rest at the completion of his work.—R. I. P.—From Father Alezias, S. J., in the *Letters & Notices.*

Manresa, *Keyser Island.*—We have had eighty retreatants since the beginning of January, 1892, almost double the number of the former year. Laymen especially are surprised at the effect of the Spiritual Exercises. One of

them, a man of middle age, who was educated in a Catholic college where the spiritual needs were well attended to, on his return home told a priest of his acquaintance: "I found out lately how to pray—I spent a few days in retreat at Keyser Island; those Spiritual Exercises of St. Ignatius are a wonderful combination; I feel they have made me a new man."—An elderly gentleman, a leading lawyer in his own locality, was greatly taken by the study of the rules of the first week for the discernment of spirits, and earnestly requested to know where he could procure a copy of the Exercises. "Dry as this book may seem to many men in the world;" he added; "I determine to study it."—Another, not younger, formerly an officer in the navy, spoke rejoicingly of his good luck in happening to hear of this place, where he could prepare for the last fight, which for him could not be far off.—Last year the orchard was pruned; this year, the large trees around the island have been trimmed of their dead, or useless branches, giving thereby a better view of the vessels on the Sound. The cutting away of most of the wild shrubbery will leave less chance for the mosquitoes to find shelter from the summer heats or strong winds, whenever they venture to pass from the salt meadows adjoining, which, thank God, is very seldom. The people along the coast suffer far more in this respect than we on this island.—*Letter from Fr. A. M. McDonell.*

Missouri Province.—All the colleges have printed the semi-annual list of merit marks. They show that the examinations have been searching, and indicate earnest work and good numbers. The subject for the inter-collegiate prize essay for this year is "Literature is the Index of a Nation's Life."

Chicago.—The course of sodality lectures has been very successful. Frs. T. Fitzgerald, W. Poland, A. Burrowes, T. Hughes, and Mr. W. Hessing, lectured. Fr. Kokenge is giving the Sunday evening lectures.

Cincinnati.—Fr. Calmer is actively engaged in forming a Catholic club. The alumni association gave a jubilee reception.

Detroit.—Fr. Higgins is teaching philosophy. Fr. Coppens is prefect of studies; he is also giving a course of lectures on philosophy to a select audience.—Frs. Dowling, Magevney, and Boarman have written several strong and spicy articles, for the newspapers, on the bigoted doings of the A. P. A.—The Church Calendar for March contains some interesting writing on the current topics of the day.—The improvements on the church are finished.

Florissant.—The juniors gave a pleasant entertainment in honor of the Episcopal Jubilee of our holy Father Leo XIII. During the year the juniors have given several specimens. The tertian fathers are doing missionary work. Since Fr. Provincial's return, he has received five novice-brothers, and several applications for admission to the Society. Fr. Valazza's new church (Sacred Heart) is progressing rapidly. The corner-stone will be laid on Easter Monday.

Milwaukee.—Frs. Gleeson and Effinger are giving the Lenten course of lectures. Fr. Hannhauser gives the retreat to the boys.

Omaha.—Creighton University has made the ordinary distributions of premiums at the public entertainments.—The medical department is prospering beyond expectations. Fr. J. Hoeffer, S. J., the Rector, is lecturing on medical jurisprudence.

St. Charles.—The parish of St. Charles Borromeo, St. Charles, Mo., combined the celebration of the tercentenary of its foundation with the quadricentenary of America's discovery. The present members of the parish together with the Catholics of St. Charles County, devoted Sunday October 16, and the two following days to extraordinary religious and civic festivities.—On Sunday, Mgr. Ryan, Bishop of Alton, assisted by Frs. J. O'Meara, J. J. Conway, A. Rother of St. Louis University, and the pastor, Fr. J. R. Rosswinkle, celebrated pontifical high Mass. Fr. Thomas E. Sherman delivered the Columbian oration. At the evening services Fr. J. J. Conway gave a lecture on the "History of the Church and Parish of St. Charles Borromeo." This lecture has been printed in pamphlet form (See Book Notices).—The two following days were given up to various festivities, such as bazaar, concert, parade, etc. A gratifying feature of this memorable celebration was the good will and co-operation of the neighboring clergy and parishoners. The two devoted pastors of St. Charles, Frs. J. R. Rosswinkle, and C. M. Charroppin, deserve great credit for the success which crowned their efforts.

St. Louis.—The philosophers gave Sheridan's *Critic* during the Christmas holidays. It was repeated in honor of Fr. Provincial's return, at carnival time.—Brother Louis, the accomplished artist, who has done so much to beautify the chapel and refectory of the novitiate, is now at the university, for the purpose of decorating the museum.—The disputations were held on February 20.—*Ex Ethica*, Mr. Goesse, defender; Messrs. Leary and Nolan, objectors. *Ex Cosmologia*, Mr. Wallace, defender; Messrs. Brusten and Stanton, objectors. *Ex Logica*, Mr. Finn, defender; Messrs. Estermann and Riley, objectors. *Chemistry*, "The Halogen Group," Mr. Slevin, lecturer; Mr. Trentmann, assistant.

New Orleans Mission, *New Orleans.*—Our fathers here are preaching the Lenten sermons at the various churches in the city. Fr. de la Morinière is delivering a course of sermons in our own church of the Immaculate Conception. Fr. O'Connor of Galveston is to give three retreats in Cincinnati. Fr. Downey gives two retreats in the city. His own zealous efforts and those of Fr. Gerlach are beginning to bear fruit in the new parish of the Holy Name. A new school is in course of erection, and will be completed by Easter; a Young Men's Sodality has been formed, and a start has been made for a gymnasium. Much has been done in the way of beautifying the new church, especially noticeable is the elegant little altar of St. John Berchmans. A large mellow-toned bell now announces the time of services. At the Immaculate Conception on Christmas Day the first Mass was said by Fr. Superior at the new altar of the Sacred Heart, lately gilded by Br. Jimenez. It is

an excellent piece of workmanship both in design and finish. The brother deserves great credit for successfully accomplishing so delicate a task. Since then, with the assistance of an extern, he has cleaned and polished the high altar. It was illuminated for the Pope's Jubilee celebration, and the brilliancy of the golden altar was the admiration of all.— On Feb. 2, Frs. Blatter and Semple took their last vows. At noon a feast was spread in the refectory, where the happy fathers, in the midst of a congratulating community, were entertained with greetings, poems, and singing.—Our boys number over 480. Nothing has occurred outside of the usual routine of college life, except that the Athletic Club, which the boys organized last commencement, is now on a solid financial footing, and that they have resolved to give games in the beginning of May.

Fr. Garesché was specially invited to deliver the funeral oration over the body of one of the most distinguished Southern generals — General Beauregard. The oration was pronounced in the City Hall. Fr. Garesché, roused to some of his old time vigor, spoke to such effect, that tears fell from the eye of many a scarred veteran.

Galveston, St. Mary's Church.— Before the warm weather, Br. Otten expects to finish the ceiling of the nave; and from present appearances the inside of the church will be far more magnificent than the exterior. — Fr. Slevin's club for the young men of the parish, though only one year old, is meeting with marvellous success. In connection with the club, he has organized a corps of cadets. They have drill three days in the week, and on Easter they hope to be able to present themselves in public by attendance at high Mass in full regimentals. Fr. Slevin is now raising funds for a gymnasium, and he has begun with a subscription of $100 from a leading Protestant banker.

New York, *St. Francis Xavier's—The recent fire.*—The fire, which on January 1, 1893, wrecked the college theatre and many of the rooms, had its origin on the stage of the theatre. This stage had two lofts connected by two wooden bridges, and there were two curtains, the outer one of red canton flannel drawn up like a *lambrequin* by side cords, and the inner one a canvas drop curtain rolled up in the usual way. At 9 o'clock on Sunday, Jan. 1, Mr. Buel and Mr. McCarthy intended to spend a few minutes in repairing the circuit of the electric call-bell for the curtain. Mr. McCarthy had provided a small piece of a candle for tracing the course of the wires. He was holding the push-button of the electric bell in place, when happening to look up he saw a patch of flame, of about a palm's breadth, on the red curtain. How the curtain caught fire neither of us can say, as the candle was always kept at the distance of a foot from the curtain. It is probable that the heat of the candle, even at the distance of a foot or so, ignited the inflammable nap of the curtain. Be this as it may, just as we caught sight of the small patch of flame, the cotton nap of the curtain burned off in a flash of flame,

like so much guncotton, sending showers of sparks into the flies and canvas drop curtain. While Mr. McCarthy hastily ran up the carpenter's ladder leading to the lofts, Mr. Buel caught hold of the half of the red curtain nearest him and shook out the flames on it. Suddenly the flames burst out again around him and forced him to let go. Mr. Buel's hair was singed and Mr. McCarthy's head and face severely burned. The servants hearing the cry of fire, ran out from the kitchen, the brother hastening to the parlor floor to turn on the hose there. Mr. Buel followed at his heels, met the porter whom he sent out to give the alarm and taking the nozzle of the hose, with Mr. Mahony's assistance, carried it down to the stage door. Mr. Mahony had heard the cry in the house library on the third floor, and had hastened to bring help. When the stage door was opened, the whole theatre was seen to be enveloped in flames. The heat and smoke were so intense that it was impossible to enter it and the stage door was half burned through. The passageway behind the door was filled with scenery, and as this communicated directly with the old college building, it was feared that the flames would get into it. Fr. Fink with the kitchen hands removed the scenery, while Mr. O'Connell held open the stage door; Fr. Doherty had arrived with a second hose; and he and Mr. Buel kept the door well saturated with water. Soon word came that the stage door opening into the ladies' library was nearly burned through. The hose was dragged there and the streams turned on this door until the firemen dashed in through the windows from 16th St. This must have been some six or seven minutes from the beginning of the fire. The firemen dashed bravely into the flames but were driven out by the heat and smoke and contented themselves with directing several streams on the flames. Mr. McCarthy, after following Mr. Buel down the ladder, had turned on the stage hose, but finding it useless, made his way to the door of the auditorium; as this was locked, he scrambled out of a window to give the alarm; the porter however outstripped him. Meanwhile Mr. Raymond and Mr. O'Connell on the top floor had heard the flames roaring in the air shaft and had seen the clouds of dense smoke pouring out into the yard. They gave the alarm and hastened out, for the densest smoke filled the whole house. As soon as the firemen went on the stage, Mr. Buel ran to the second corridor and strove to enter the theatre from the second gallery, but was driven back by the smoke; even in the yard one could hardly see his hand before his face. The firemen saw that nothing could be done, until the smoke had diminished. Father John O'Conor then led them to the roof of the old college building, and thence they crossed to the roof of the burning residence. They smashed the skylight over the grand stairway and volumes of smoke poured out. Flames were now consuming the rafters, for the fire had rushed up the air shafts to the roof. The firemen tore off the roof, came down into the top corridor and tore out the burning rafters. Before the 11 o'clock Mass began they had the flames under control. While searching in the rooms, they accidentally stumbled over some one in Fr. Cassidy's room. It was good Brother Gormley. He

was lying unconscious on the mattress of the bed. The bed in this room was close to the air shaft and the mattress was actually on fire. Br. Gormley, with his asthma, must have soon became unconscious. He had received holy Communion at the community Mass and retired to his room to rest. He awoke to enter into rest eternal.—R. I. P.

In the church, the children's Mass was going on, when word was brought that the residence was on fire. Father Charles O'Connor marched out the children and grown people in ranks in good order and Fr. Rector hastened over to the college, where his coolness and consideration for others assisted us all in this trying time. He gave orders that the Masses were to go on as usual, and we had one of the largest congregations of the year at the high Mass. Fortunately, the kitchen, Fr. Provincial's room and the library were entirely out of the path of the fire. Our refectory was untouched so that we had no need of accepting the kind invitation of Rev. Henry Motel, Rector of the Episcopal Church of the Holy Communion, nor that of the Ladies of the Sacred Heart on 17th St. We had Vespers as usual and then came supper. While we were in the refectory word was brought to Fr. Rector that the fire had broken out afresh. Most of the community left the refectory, but as the engines came rushing up, we discovered that it was only steam escaping from an injured pipe. The conduct of the community during the fire was admirable, no one seemed to be excited. From Fr. Rector down all were collected and self-sacrificing. The work of the firemen was prompt and efficient. Brother Gormley's death, of course, was the saddest incident of the fire. But I trust that he has no reason to regret the manner of his departure. It was certainly more painless than it would have been in the course of nature. If the outcome of the fire shall be the putting of a private fire alarm in the house, the procuring of an asbestos curtain for the stage, and a remodelling of the galleries in the auditorium, it may prove to have been a blessing in disguise.

The fathers of St. Francis Xavier's were invited to preach on Christmas day, in the following churches:—New York City: The Cathedral; St. Stephen's; All Saints'; The Holy Name; The Holy Cross; St. Elizabeth's, Fort Washington; Transfiguration and St. Mary's.—Brooklyn: The Cathedral; St. Charles Borromeo; St. Patrick's; St. Anthony's; St. Augustine's; St. Benedict's. Three of these had to be refused for want of men.

Father Rector imported from Munich, a few weeks ago, a very valuable library of books on the Spiritual Exercises. The library contains about 200 vols., including many very rare books by our old fathers.

The fathers of St. Francis Xavier's were invited to preach during Lent or at Easter, in the following churches:—New York: Cathedral; St. Ann's; St. Anthony of Padua (Franciscans); St. James; St. Mary's; St. Peter's; St. Elizabeth's; St. Margaret of Cortona; Holy Innocents; Holy Name; St. Peter's (Staten Island), and Transfiguration. Also just before Lent, at St. Agnes', and Epiphany.

In Brooklyn: Cathedral; St. Augustine's; St. Charles Borromeo; Sts. Peter and Paul, and St. Patrick's.

Philadelphia.—*The Messenger of the Sacred Heart* has removed its office to more commodious quarters at 1611 Girard Avenue. The fathers in charge of it have also removed to the Gesù.

The Gesù.—Father Villiger at the close of the General Congregation, in company with Father Galwey, set out for a visit to the Holy Land. He reached Jerusalem on Christmas eve. Returning, he was present at Rome for the Jubilee of Leo XIII. He returned home about the middle of March in excellent health and very happy. During his absence his congregation, in response to an approval from Father Dooley, resolved to build a new organ, costing over $10,000, as the most suitable testimonial to their pastor. We hope to publish in our next issue an account from Fr. Villiger himself of his trip to Palestine.

South America, *Brazil.*—Our correspondent, Fr. Galanti, writes us that during the last year the college of Itù has been much tried. The scholastic year of 1891–'92 opened with a large increase of students; in fact, it was impossible for them to accommodate all those that applied, the number of boarders amounting to more than five hundred and fifty. In the month of January, however, the yellow fever broke out in the surrounding region so that the college had to be closed by order of the government in the month of April and the students sent home. The college was reopened on the 18th of July, and in a few days over four hundred boarders filled it. On the 24th, 25th, and 26th of September, the feast of St. Aloysius, the Rector's feast, and the silver jubilee of the college, were celebrated. The new Nuncio, who resides in Rio, the bishop of the diocese, and many priests with a large number of friends, came to honor the occasion.—Our college at New Friburgo numbers two hundred boarders; these are as many as it is able to accommodate. The fathers there are trying to erect a new building.—"The country is at present quiet, but we do not know how long such a good state of things will last. The fruit produced by the new order of things is admirable. The exchange, the custom-house, the post, the railroads, the respect for property, security, etc., are such as they have never been since the days of Christopher Columbus. Progress, no doubt, is wonderful. Many weep but they deserve it, because they did not know the good they were possessed of." Fr. Galanti writes again under the date of January 14: matters are still in the same state.

Ecuador, The Napo Missions.—Last autumn this part of the Ecuador Mission passed through such a trial that, were it not for a special Providence, the work of a good many years of hard apostolic labor would have been ruined in one day. Several whites, the perpetual curse of the Indian Reductions, determined to do away with our fathers by exciting a general riot through

the whole mission. On the occasion of the new president's election they strove to make the Indians believe that the time had come to break the spiritual yoke, by resisting the missioners in every possible way. The plea was, that the new president was unfavorably disposed towards the Jesuits, whom he would certainly expel from the Napo Reductions and substitute the Fathers of Mercy in their place. They divided among themselves the field to kindle the rebellion, and for this end they had recourse to the following expedient. From the different Indian villages they sent to Quito such among the natives as, for their cunning, were more fitted to represent their complaints against the missioners. Thus, as they thought, by spreading the vilest slanders and calumnies in the capital itself, the insurrection, which was close at hand, would appear justifiable.

All things being ready, the whites gathered the Indians of Concepción as a reinforcement, to begin their attack at the mission-house of Loreto. Coming, then, from the south to the north, they recruited volunteers on the way, and finally arrived at Archidona, where they expected to be strong enough not only to destroy our school and residence, but also to disarm the few soldiers of the garrison. The first assault on Loreto was worthy of Vandals. After a short battle on the *plaza* they rushed to our residence and ordered the door to be opened. On refusal, they broke in and one of these wretched men fired three times at the superior, Fr. Puertas. Fortunately, the ball missed him and struck the frame of a picture of the Sacred Heart, hung at some distance behind him. The two fathers and a brother, the only inhabitants of the place, were at once seized, firmly tied and brought to an Indian hut to pass the night. Meanwhile, the scoundrels at their leisure made havoc in the residence.. The night which the poor victims spent under the guard of their drunken and cruel tormentors was too horrible to describe; they were kept bound the whole time, and were beaten, mocked, and insulted with horrible blasphemies. The boldest of these wretches several times thrust his poniard or loaded Remington into the mouths of his victims and addressed them, "Utter now a single word, you dog Jesuit, and you will be a corpse."

On the morrow, at their repeated entreaties they were allowed, though tied, to go to the church to receive communion, and thus consume the Sacred Hosts. Afterwards they were put into a canoe and sent down the Napo River, either to be shot or to be drowned, on the arrival of the other prisoners. Such was the avowed intention of the assassins. In fact, canoes and rifles had been provided for such a fate.

Meanwhile, the rebels hurriedly undertook their march towards Tena and Archidona to complete their infamous deed. On their way through the woods they found the last *Cacique* sent by them to Quito to complain against the fathers. Whether from fright, or for the pleasure of telling a lie, which to an Indian is a matter of no little relish, the man said to them, "Do not proceed: for the governor has just arrived at Archidona with fresh troops." This

was not exactly true; for the new president, Aloysius Cordero, hearing so many complaints and fearing a rebellion, had sent troops, but these were still three days' march from Archidona. This report, however, was our salvation. These whites, so audacious before, lost at once all courage and without caring in the least for the poor Indians, whom they had so basely deceived, looked only for their own safety, by fleeing towards the boundaries of Perú. Even the guards of the first three victims left them alive, in their hurry to attend to themselves.

The governor came in time to restore peace in Archidona; but it is easy to imagine the anguish which Ours and the heroic Sisters of the Good Shepherd suffered on account of the peril of their own lives and the imminent danger for their schools. The principal leaders of the insurrection were caught and sent to be tried in Quito. Two of them, however, by passing the Peruvian boundary, succeeded in placing themselves out of reach.

As to the victims of Loreto, they were not a little sorry on seeing the palm of martyrdom, which had been almost within their grasp, escape from their hands. They came back to their dilapidated mission-house, to begin anew their work. The health of the two fathers broke down and they were called to Quito to rest from their sufferings and to attend to the cure of the many injuries received on that fatal night.

It is but just to remark in conclusion, that the new president, Señor A. Cordero, whom our enemies supposed to be unfavorably disposed towards us, is on the contrary, so willing to lend us any help within his power, that, according to the Vicar Apostolic, R. F. Gaspar Tovia, S. J., "We could not expect more: no, not even under Garcia Moreno himself."

Republic of Colombia, The National College of St. Bartholomew, Bogotá.— Our advices from Colombia by private letters and through the local press, bring us word of the high esteem in which the college of St. Bartholomew is held at Bogotá. Reopened hardly five years ago, it has in this short time reached, and even surpassed the fame it enjoyed before the expulsion of our Society from Colombia in 1872. This success is in a measure due to the encouragement received from old pupils of Ours who are to-day in power. They have all along adhered to the Catholic party, which at length has triumphed over the radicals. Hence we have strong friends in the President of the Republic, Mr. M. A. Caro, and Mr. A. B. Cuervo, the Secretary of War. The president favors the Catholic Church, wherever he is free to do so, and makes no secret of the special affection he bears to his old teachers, the Jesuits. Thanks to this approval and to the earnest efforts of Ours, the college enjoys the full confidence of both the clergy and laity.

In consequence of this prestige, when the arrangements were made for the public celebration in honor of Columbus, on the 13th of last October, it seemed perfectly natural that the public exercises should close with an academic exhibition at our college. This was held in the large yard, as promising more

comfort than the hall, and there the splendor of electric lights shone down upon the flags and arms of all the American Republics. The attendance, reaching well over 3000 persons, included the highest officials in Church and State, the apostolic delegate, the archbishop, the president with his cabinet, the Minister of Spain, the judges of the supreme court, members of congress, civil and military officers, etc. The programme was at once musical, literary and scientific. "Electricity and its Application" was treated in three parts, 1. Thermal and Physiological Effects, 2. Chemical and Mechanical Effects, 3. Light-producing Power of Electricity. There were addresses and poems, orchestral pieces and vocal choruses, of which the final number met with the most enthusiastic applause. This was a hymn, *A la Paz*, sung with full orchestral accompaniment, the words and music of which had been composed by two of Ours expressly for this great occasion and dedicated to the Congress of Colombia.

Most of the exhibition was the work of the boys, still it is only fair to say that it was under the direction of experienced masters. The decoration was the work of Father Páramo, whose pictures are famous all through Central America and Colombia; the music was in the hands of Fr. Aloysius Gamero, well known as a composer; the literary part of the programme was in charge of the zealous and enthusiastic prefect of studies, Fr. L. X. Muñoz, while the numerous physical experiments were the fruit of the able efforts of the self-sacrificing Mr. Leontius Pereira, S. J.

The Commencement, held according to custom, at the end of November, was almost as brilliant an affair as the Columbus celebration. The apostolic delegate, and his Grace, the Archbishop of Bogotá, both of whom take every occasion to show their esteem of the Society, were present, and among the other distinguished guests was the Minister of Public Instruction. The prefect of studies, Fr. Muñoz, delivered a thoughtful address on "The Education of Youth," which was warmly received, the newspapers of the city exhibiting a gratifying rivalry to secure the manuscript for publication in their columns. So the year 1892 ended gloriously for the Society, with a flattering prospect of increasing prosperity for 1893.

It must be said that this generous appreciation of Ours in Colombia is not peculiar to Bogotá, but universal throughout the Republic, the Jesuits being heartily welcomed everywhere. In fact, it is in great part owing to the zeal of our missionary bands that all the principal towns have already made their municipal consecration to the Sacred Heart, and that there is a well grounded hope of obtaining very soon the consecration of the whole nation. We gladly send our congratulations and best wishes to the professors of the National College of Bogotá and to the Colombia Jesuit missionaries!—*P. M.*

Spain, *Barcelona.*—Those who were interested in the account of the work done by the *Congregación de la Inmaculada y San Luis Gonzaga*, so ably

directed by Father L. Fiter, S. J., that appeared in the last number of the WOODSTOCK LETTERS, will no doubt be also interested in a week's programme of the *actos* of the academy which, according to the *Ratio Studiorum*, is an appanage of the Marian sodalities (Cf. *Catàlogo de la Congregación*, 1892, pp. 132, seqq.).

Monday, Dec. 12.—Philosophy. Thesis: "The world has not been produced by the casual union of atoms, but owes its origin to a necessary, intelligent Being, who has within Himself the reason of His existence." Defender, Doctor Don José Banqué; objectors, Don Carlos de Zulueta and Don Gervasio de Artiñano.

Tuesday, Dec. 13.—Pharmacy. *Digestión bucal*, a lecture by Don Aurelio San Clemente.

Wednesday, Dec. 14.—Law. "Capital Punishment," a dissertation by Don Manuel Garcia Barzanallana.

Thursday, Dec. 15.—Catalan. *Introducció al estudi de la tradició Catalana:* a conference by the Rev. Dr. Don José Torras y Bages.

Friday, Dec. 16.—Medicine. "Art and Science in Medicine," a lecture by Don Francisco Carbonell.

Saturday, Dec. 17.—"Fine Arts," an essay by Don José Puig y Cadafalch.

These Academies are held in the college hall at seven o'clock in the evening. The double names of some of these gentlemen are due to the Spanish custom of calling people after both father and mother. A signature is not legal unless it has both names. Copies of the very interesting annual *Catàlogo de la Congregación* can be had on application to the Rev. Director, Fr. L. Fiter, Lauria; 21, Barcelona.

Worcester, *Holy Cross College.*—The winter months have been unusually long and weary this year, but for all that the boys have not relaxed in their good behavior or pious practices to the Sacred Heart. There is among the boys a spirit of faith which only needs the spark of timely exhortation and encouragement to make it lively and ardent. Here is an example. Whenever death has visited them and taken from their midst one of their companions, they do not merely draw up resolutions of condolence, attend the funeral, and send flowers, but with Catholic instinct they have a Mass said, go to communion in a body and offer up many other acts of piety and devotion. The retreat was given by Fr. James Doonan of Boston College, and can be proved by many instances, a great success. This fact, by some chance, came to the knowledge of one of the prefects. One of the boys, a youth of nineteen years, was reading the life of St. Aloysius during the retreat and was particularly attracted by the mortifications this young prince with such a delicate complexion, managed to practise. He was not a pious youth, in the sense in which we use that term, but he was, as you must infer, an earnest and simple character. His retreat was made with great seriousness

and exactness, and Fr. Doonan's practical teaching and logical exposition of Catholic, christian principles, greatly affected him. After his confession on Saturday evening this brave boy went out to the ash-heap, and, filling his pockets with the cinders and ashes, went to his bed in the dormitory and sprinkled the sheets with them. He thus inflicted on his body a penance similar to that he had read of in the life of Saint Aloysius. The prefect only by the merest chance found out the affair; and when he asked the youth why he had acted thus, received the simple answer, "Well, I wanted to do some mortification or penance, and this method was suddenly suggested while I was reading the life of Aloysius." Surely, if such virtue is in our midst and influence is thus brought to bear fruit in the lives of the boys, great labor and weary hours cannot dampen zeal. We have other proofs of the success of the retreat, and if only the fruit is lasting, a great blessing certainly has been given to us. The new devotion to the Holy Family has found a place in the hearts of the boys; they have become members and honor the beautiful engraving of the Holy Family lately exposed for veneration in the chapel. The reception of members into the sodality of the Blessed Virgin took place on the 2nd of February. The details were carried out with great pomp and beauty, much to the edification of all. Fr. Aloysius Brosnan, the director, gave an appropriate address and Rev. Fr. Rector distribnted the medals and certificates. During Lent the stations of the cross have been substituted for the Vesper service.

These are all the *Varia* I can recall, dear father, and I hope you may find something of interest among the items. There is no news about the Golden Jubilee that can be relied on. It is reported that the celebration will occur in November. No work has been resumed on the new building yet, for the weather has been dreadfully severe. We are looking for balmy days and the welcome sight of laborers pushing forward this much needed building. We are all well and hard at work as usual.—*Letter from Mr. Singleton.*

Home News.—*Autumn Disputations*, Nov. 28 and 29, 1892. *Ex Tractatu de Verbo Incarnato*, Fr. Hanselman, defender; Frs. Dierckes and Mulry, objectors. *Ex Tractatu de Deo Creante*, Fr. Forstall, defender; Frs. Weber and Cassilly, objectors. *Ex Sacra Scriptura*, "De Tempore Joel Prophetæ," by Fr. Kelley. *Ex Ethica*, Mr. Duane, defender; Messrs. Harmon and Heaney, objectors. *Ex Psychologia*, Mr. Quinn, defender; Messrs. Lamb and O'Lalor, objectors. *Mechanics.* "The Pulley," Mr. Doody, lecturer.

Winter disputations, Feb. 20 and 21, 1893. *Ex Tractatu de Verbo Incarnato*, Mr. Macksey, defender; Messrs. Bertolero and Maring, objectors. *De Creatione Speciatim*, Fr. Roy, defender; Messrs. Bernard and O'Connor, objectors. *Ex Sacra Scriptura*, "Hæc autem omnia in figura contingebant illis," I. Cor. x., 11, by Mr. Malzieu. *Ex Psychologia*, Mr. Dillon, defender; Messrs. Coyle and Lunny, objectors. *Ex Logica*, Mr. Donnelly, defender;

Messrs. Becker and O'Gorman, objectors. *Chemistry*, "Mendeléeff's Periodic Law Explained and Illustrated," Mr. Rousseau, lecturer; Messrs. McDonnell and Doody, assistants.

OFFICE OF THE LETTERS.

In regard to the Latin article on the "Origin of the Mission of Maryland," page 3, Père Hamy writes us from Paris after it was already printed :—

"I hope it will be time enough to let your Reverence know, before printing, the new and definitive judgment we have arrived at about the Munich MS. The handwriting and the paper are *certainly* Italian, and of the end of the 17th or the beginning of the 18th century (1680–1720). Most likely, it was written by a lay-brother of the Curia. The *corrections* are, *certainly*, in Jouvency's own handwriting ; but *a few* are of another hand (Italian, 18th century, probably Cordara's). The erasions are not made with the same ink. Some are Jouvency's, some more seem to come from the Italian hand. We all agree about this, except on the last point. There is no doubt to *me* that *more* scratchings are due to others than to Jouvency. But I would humbly submit my opinion to that of others.—A. HAMY."

Some of our readers may find it strange, that in this article, on page 4, Maryland is said to be situated ccc. degrees longitude. The following explanation has been suggested ; the author speaks of east, instead of west, longitude, and takes his reckoning from the island of Ferro. Since this island is situated 18° 7′ 2″ west of Greenwich, the ccc. reckoned from Ferro correspond to 281° 52′ 55″ east of Greenwich, or to 78° 7′ 5″ west of Greenwich ; so that the missionary's calculation is fully correct.

We shall issue our next number in June, so we beg our correspondents to send us their contributions before May the 15th, and the *Varia* by June the 1st.

Our foreign houses, to which the LETTERS are sent, can best assure us that they have received them, and desire us to continue sending them, by forwarding to us their province catalogue, or, what is better, contributions or items for the *Varia*.

A. M. D. G.

FRUCTUS MINISTERII PATRUM PROVINCIÆ MISSOURIANÆ, S. J.

A DIE 1 JULII, 1891, AD DIEM 1 JULII, 1892.

	Bapt. Infant.	Bapt. Adult.	Confess.	Commun. in T.	Commun. extra T.	Matrimon. Bened.	Matrimon. Revalid.	Ultim. Sacram.	Parat. ad I. Comm.	Parat. ad Confirm.	Cateches.	Concion. et Exhort.	Exercit. Presbyt.	Exercit. Religios.	Exercit. Studios.	Exercit. Privat.	Mission.	Noven. et Trid.	Visit. Hospit.	Visit. Carcer.	Visit. Infirm.	Sodalitat.	Num. Sodal.	Alumn. in Colleg.	Pueri in Schol. Paroch.	Puellæ in Schol. Paroch.
Universit. Sti. Ludovici....	66	68	99,858	58,500	16,000	62	19	39	171	166	252	521	..	14	5	11	1	16	54	4	206	9	1,682	384	77	69
Resid. Sti. Josephi	238	15	43,128	35,012	6,120	39	3	95	122	115	381	359	..	10	..	..	2	9	117	..	460	6	1,762	...	389	422
Dom. Prob. Sti. Stanislai...	1	..	9,481	1,250	13,895	18	..	8	10	...	1,003	192	..	4	..	3	..	5	..	..	15	2	50	...	...	...
Resid. Sti. Ferdinandi.....	94	9	8,123	12,038	40	..	..	22	59	..	385	70	..	..	..	..	.	3	..	..	80	..	415	...	133	132
Resid. Sti. Caroli	51	12	11,560	13,641	9,418	8	1	21	21	...	123	296	..	2	3	..	2	2	13	..	344	5	291	...	72	...
Resid. Washingtoniensis...	116	8	15,512	15,280	1,312	27	..	37	92	82	752	222	..	1	..	..	2	..	.	3	68	6	508	...	252	263
Resid. Kansanopolit.....	46	8	9,904	9,725	25	9	..	10	19	25	112	287	..	..	..	..	.	9	3	..	215	5	255	...	102	105
Colleg. Sti. Ignatii.....	1020	118	252,600	208,000	35,000	240	45	2,505	774	760	2,000	1,204	1	8	2	2	20	41	195	14	7,414	10	4,827	334	1,500	2,016
Resid. Chicagiensis.....	239	18	50,960	40,000	3,194	44	..	193	179	186	112	253	..	3	1	1	..	2	3	..	1,270	6	1,396	...	475	490
Colleg. Stæ. Mariæ...	60	10	17,830	8,940	18,110	10	2	39	76	112	680	236	..	6	..	1	2	11	..	.	461	8	519	298	92	118
Colleg. Detroitense.....	134	30	60,087	52,000	7,767	21	3	81	119	125	511	323	..	12	..	..	..	4	131	14	1,167	4	865	310	264	247
Colleg. Creightonense.....	2	8	18,515	14,000	8,005	..	..	...	22	18	32	203	..	11	2	..	2	8	4	94	18	5	267	246	...	...
Resid. Omahensis.....	138	13	13,949	12,584	....	25	3	38	62	...	183	209	..	1	..	..	..	..	4	..	419	4	472	...	147	212
Resid. Oleanensis	41	1	967	14	1,005	16	..	10	12	...	38	80	..	..	..	..	1	1	6	..	61	3	124	...	24	29
Resid. Posnaniensis	77	1	4,846	1,990	410	16	13	31	25	...	248	355	..	..	..	..	7	3	10	..	38	5	265	...	88	142
Colleg. Sti. F. Xaverii.....	655	282	118,870	98,530	49,817	105	6	946	459	448	1,517	609	4	10	2	2	.	8	695	324	1,449	9	2,110	449	610	575
Colleg. Marquettense.....	99	9	46,293	31,512	11,899	58	..	88	90	74	314	265	..	9	2	..	..	7	198	..	513	5	751	246	151	189
Resid. Milwaukiensis.....	98	6	40,581	27,000	515	61	5	95	93	93	260	211	..	..	..	3	..	2	56	6	1,616	5	1,186	...	224	203
Missionarii	8	186	54,739	50,402	9,600	4	103	1	755	355	644	1,425	2	15	13	..	92	..	..	.	60	..	....	...	...	...
Summa Totalis	3,133	802	877,803	690,418	192,132	763	203	4,259	3,160	2,559	9,547	7,320	7	106	30	23	131	131	1489	459	15,874	97	17,745	2,267	4,600	5,212